

NUMISMATIC HISTORY OF HIMACHAL PRADESH

and
the catalogue of coins in
Himachal State Museum, Shimla and
Bhuri Singh Museum, Chamba



PARMESHWARI LAL GUPTA

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and Bhuri Singh Museum, Chamba**

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Foreword

Archaeological remains provide the most reliable evidence for knowing the history and the level of cultural and economic attainment of people of a region. It is accepted that writing including inscriptions even though contemporary, has to be used carefully after checking it with archaeological evidence for reconstruction of history, because writings are invariably subjective and even hyperbolic. Study of ancient coins as archaeological evidence is of great value providing authentic information on political history. The coins are connected with the political, administrative, social, economic, religious and cultural life of the people. Great importance is attached to early coins and numismatics, as the science of coins is recognized as a reliable source of ancient history. The scope of numismatic study is very wide.

Our museums--Himachal State Museum, Shimla and Bhuri Singh Museum, Chamba have in recent years built up a good collection of coins discovered in Himachal Pradesh. Some of these coins have been found in hoards. These have been preserved carefully and proper records in respect of hoards have been maintained in both the museums. These collections were, however, not known to the scholars and have not been used to find out the historical facts which their study could reveal.

Dr Parmeshwari Lal Gupta, one of the authorities on numismatics in the country agreed to our request to prepare the Catalogue of these coins and to write the *Numismatic History of Himachal Pradesh*. He worked on this project for about five summers and the work done reflects the erudition, sincerity and patience of the scholar. In the Introduction he has given information with brief comments on the hoards and types of coins, which though associated with this State, are not in the collection of our museums. It has made the book more informative and meaningful.

Many hoards of coins are discovered by chance every year in the State but these are not reported. It is hoped the publication of this volume will arouse genuine interest of the people of the State in ancient coins and they will show eagerness to save the hoards of coins discovered in the State and their preservation in the museums. I am sure the book will be well received by the scholars interested in the study of history of this region.

Printing work was assigned to M/s B.R. Publishing Corporation who have evinced interest in this region in their publication work and possess necessary experience in this field.

S.N. Joshi
Director, Language & Culture,
Himachal Pradesh.

Preface

In 1976 the Advisory Committee of Himachal State Museum, Shimla suggested to the Government of Himachal Pradesh the necessity and the desirability of compilation of a Catalogue of coins in the Himachal State Museum, Shimla and the Bhuri Singh Museum, Chamba. To carry out this suggestion, Dr V.C. Ohri, the then Curator of the Himachal State Museum, Shimla, invited me to undertake this work. Accepting his invitation, I visited both the Museums in 1977 for the primary assessment of the work and its nature. Later, during the summers of the years 1978-1982, I stayed at Shimla, where the coins of both the Museums were made available to me for examination and study. I then prepared the Catalogue which forms Part II of this work. Here, at the beginning an abstract is given of the coin collections of both the Museums. The coins are described in detail, dividing them into sections according to their nature. The collection comprises of the coins from the Early Mauryan Punch-marked coins down to the Chaklis of Chamba, that were current till the thirties of the present century. The pattern, which is prevalent in cataloguing the Museum Coins, is followed in the Catalogue. Coins that deserve attention, are illustrated. There is little for me to say about this part.

In the course of preparation of the Catalogue, it was realized that it needs an exhaustive introduction, exposing the potentialities of the coins of the Himachal Pradesh as the source for its history. Consequently, to make it more useful, I thought of writing the Numismatic History of Himachal Pradesh itself, instead of any formal introduction. This forms Part I of this work.

The work was completed and sent to Dr V.C. Ohri in 1983 to take up its publication. But it took quite some time to finalize arrangements for its publication. In the meantime some new material had come to my knowledge and my suggestion was agreed to and the whole history portion was revised.

Here, an outline history of Himachal Pradesh is presented mainly on the basis of the numismatic materials. I have used, besides the coin collections of the two Museums, such materials also that were available elsewhere. They are supplemented with other evidence, where the numismatic evidence is lacking. History based on other sources is added to provide a consistency. Here are a few points that merit the attention of the scholars, writing history of this region.

1. It is pointed out here that Jalandhara was the ancient name of Himachal Pradesh and Kangra was known by this name for a long time. This was necessary as our scholars often err in properly interpreting this geographical term. They generally take it to be Jullundhar, the modern district in the plains in Punjab.

2. An assessment is made here of all that was so far said about the early Tribal States that existed in the region of Himachal Pradesh in pre-Christian and early Christian era. Besides throwing some fresh light on them, probability of the existence of a few other Tribal States here, is also indicated. Outlining the political history of these Tribal States, considerable light on their religious beliefs and their administrative set-up is also thrown on the basis of coins. These coins are much more important for the early history of the architectural art of India, of which little is known from any source. The coins of three Tribal States--Audumbara, Kuluta and Puru (Paurava)--

have the visual representations of architecture that prevailed in this region. To these attention has been drawn by me for the first time.

3. The chronology of the Katoch rulers of Kangra, as suggested by Cunningham, is so far followed by the historians of this region. A materially different chronology of these rulers is presented here, based on the evidence of the coin-hoards. This is the first occasion when any such attempt has been made. Besides rearranging the rulers in the chronology, it is pointed out that there was more than one ruler having the same name in the dynasty. Such examples are Rupachandra, Trilokchandra and Dharmachandra.

Dr V.C. Ohri provided me every facility that was needed for compiling the Catalogue. He gave me an opportunity to peep into the past of Himachal Pradesh and to know about its numismatic wealth. Shri Ramesh Chandra, the Technical Assistant of the Himachal State Museum, Shimla and Shri Surender Mohan Sethi, the Technical Assistant, Bhuri Singh Museum, Chamba were constantly with me during my stay at Shimla; they helped me much in my work. I am most thankful to these three. On this occasion, I cannot forget the other staff of the State Museum, Shimla also. They made my stay at the guest room of the Museum comfortable.

My thanks are also due to my friends Jan Lingen of Bergambacht (Netherlands) and L.C. Gupta of Chandigarh, who gave me access to their coin collections and allowed me to refer to some of their coins in the first part of this work.

The photographs of the coins of the two Museums were prepared by a Canadian student of mine, John Deyell, which I affectionately acknowledge. I also acknowledge the courtesy the Trustees of the British Museum, London, for the photographs of the coins that are used here.

Indian Institute of Research in
Numismatic Studies,
Anjaneri, Nasik

Parmeshwari Lal Gupta

JUNE 15, 1985

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PART I

Numismatic History of Himachal Pradesh

NAME

Himachal Pradesh, covering an area of 55,673 square kilometres, is situated in the north-western corner of India, in the heart of the Himalayan range and is almost entirely mountainous with altitudes ranging from 450 to 6,400 metres above sea level. It is surrounded by Jammu and Kashmir in the north, Punjab and Haryana in the west, Uttar Pradesh in the south and Tibet in the east where it forms the border of India. Thus it covers almost the same area as Jalandhara known to the ancient geographers of India. They had defined the Himalayan range into five distinct divisions as follows:

खण्डाः पंच हिमालयस्य कथिता ।

नेपाल कूर्माचलये केदारोथा जलन्धरो व रुचिर कश्मीर संज्ञोक्ति । [1]

(Nepal, Kūrmāchal, Kedāra, Jalandhara and Kashmir are the names of the five divisions of the Himalayas.)

It need not be said that two of the three eastern divisions of the Himalayas, Kūrmāchala (Kumaon)[2] and Kedāra (Garhwal) at one end and the western division, Kashmir at the other form borders of Himachal Pradesh. This leaves no doubt that the region of the Himalayas, known to the ancient geographers as Jalandhara, was indeed Himachal Pradesh.

The ancient name Jalandhara (*Jalam-dhara*) had a geo-physical connotation—*Jalam dharati iti jalandharaḥ* (that which holds or carries water is called Jalandhara). And this very aptly applies to mountainous Himachal Pradesh, in which the four great rivers of Punjab—Chenab, Ravi, Beas and Sutlej—with a number of their tributaries originate. And this is why the ancient geographers call this region Jalandhara.[3]

In ancient tradition, the name Jalandhara is attributed to a demon of that name, who is said to be the son of Sāgara (ocean) and Gaṅgā, the river. The story in the *Padma Purāṇa* alludes to the geo-physical formation of the Himalayas in the remote past. According to it, when Jalandhara was born, the earth trembled and wept and the three worlds resounded. Then Brahmā came to Sāgara and asked, "Why O Sāgara! dost thou produce such loud and fearful sounds?" Sāgara replied, "It is not I but my mighty son, who thus roars." At this the son took hold of Brahmā's beard and would not release him. Then Sāgara smilingly got his beard free from the hands of his son. Thereupon Brahmā said, "From this holding of my beard so firmly, let him be named Jalandhara. This Jalandhara shall be unconquered by gods and shall through my favour enjoy the three worlds." When the boy was grown up, Śukra, the priest of the demons, came to Sāgara and said, "Thy son, through his might, firmly enjoys the three worlds. Do thou therefore, recede from Jambudvīpa and leave it unwashed by thy waves." Sāgara (ocean) thereupon withdrew his waves.

HISTORY

The early history of Himachal Pradesh (ancient Jalandhara), like the other parts of India, is lost in obscurity. In early Indian literature and the *Purāṇas*, it is often mentioned that in the forests of the Himalayas lived a number of tribal people. Some of them are even named but their ethnological or geographical identifications are not available. It is also said that there were hermitages of sages in these mountains and forests. People from the plains were probably visiting these hermitages now and then; likewise, the tribal people and the foresters must have been coming to the plains with their forest products for sale. It may, therefore, be justifiably surmised that there were close contacts between this mountainous region and the plains of the *pañcha-nada* (five rivers), Yamunā and Gaṅgā from the very ancient times. But we do not know if the Himalayan region ever lured the kings of the plains to induce them to try to include any part of it into their domain.

In the absence of any proper archaeological explorations in this region, we lack information of any kind about almost the entire ancient period. Whatever history of Himachal Pradesh is known so far is based mainly on unauthenticated traditions and unreliable *varṃśavalī*s of the rulers of Chamba and Kangra. Some authentic facts are, no doubt known from a few inscriptions that have come to light from Chamba and its surroundings through the efforts of Vogel. But these inscriptions relate only to the later period.

The chronicles of the medieval period do not help much in the reconstruction of the contemporary history of this region. This region is referred to in them, only when the chroniclers felt it necessary to highlight the activities of their patrons.

All this means that we have hardly any material to reconstruct the history of Himachal Pradesh.

NUMISMATICS AND MUSEUMS

The only hope in retrieving the history of Himachal Pradesh lies in numismatics—the study of coins found in the region. But hardly any attention was paid to them for long. During the British period many small principalities were scattered all over the region; none of them was interested in their heritage of the past. No attempt was ever made to collect ancient coins or gather any kind of information about them. The only Museum that existed during this period in this region was the Bhuri Singh Museum at Chamba. But that too remained indifferent towards numismatics. Only a few coins of no consequence reached this Museum. People not being aware of the importance of the coins, mostly melted them for their metal, if and when any came into their possession through chance discoveries. A few such finds filtered out of the region and reached the hands of those for whom they had some meaning. But even these finds were not properly noticed or recorded; if they were noticed, the information is buried in the pages of journals that are not easily accessible to scholars in India. What we know so far of the coins of this region is only from A. Cunningham's Archaeological Survey Reports, his two small books, *Coins of Ancient India* and *Coins of Medieval India* and J. Allan's *Catalogue of Ancient Indian Coins in the British Museum*. In the introduction of the latter, we get to know a little of the

regional history.

With the advent of Independence and the formation of the state of Himachal Pradesh by the integration in the Republic of India of more than thirty Punjab and Simla Hill states that were created during the British period, some consciousness towards the collection of coins awakened. With the establishment of the Himachal State Museum in 1973-74 at Shimla, the coin finds attracted the attention of its curator, Dr V.C. Ohri. Now this Museum as well as the Bhuri Singh Museum, Chamba, began acquiring coins from the region's finds that came to their notice. They have now built up coin collections of their own. These collections are not in any way large. They comprise only a few thousand coins, yet they provide an authentic outline of history, which is being presented in the following pages as introduction to the Catalogue of the Coins of the two Museum collections.

Whatever coins are in these two Museums and whatever is known of the coins of this region from other sources, taken together, disclose that only the ancient coins from the western and southern parts of Himachal Pradesh, viz. the districts of Chamba, Kangra, Una, Hamirpur, Mandi, Solan and Simla are known so far. No coin from the northern and the eastern districts of Kulu, Lahul-Spiti and Kinnaur has come to light so far. The absence of finds in these northern and eastern districts does not necessarily mean that they were devoid of any kind of cultural activities. The Buddhist monasteries at Lahul-Spiti are full of painted scrolls, influenced by the Indian painting tradition of the Pāla period. But it is not possible to say if the inspiration for them was directly derived from the monasteries of Nalanda and Vikramashīla or they had infiltrated into this region via Tibet, the nearest neighbour whose direct contacts with India in this period is well known.

THE NANDA-MAURYA PERIOD

Just like the other parts of India, the history of Himachal Pradesh finds some base only when we come to Nanda-Maurya period (fourth-third century BC). Jain sources state that when Chāṇakya, the minister of Chandragupta Maurya failed in his first attempt to uproot the king of the Nanda dynasty, he went to Himvat-kūṭa (*Himavanta Kūṭam*) and made an alliance (*mettikaya*) with its ruler Parvata (*Pavvo rāya*) and lured him to render military assistance with the offer of half the kingdom of Magadha on the defeat of the Nanda king.[4] The combined forces of Parvata and Chandragupta besieged Pāṭaliputra and the Nanda had to surrender. But Parvata was killed with the help of a *visha-kanyā* (poison-girl) by Chāṇakya to avoid the division of the Magadha kingdom. And then Parvata's own territory was annexed to that of Chandragupta Maurya. This story, slightly changed, is also available in the drama *Mudrā-rākshasa* of Viśākhadatta. If these literary traditions have any historical basis, it may well be said that the hilly region of Himachal Pradesh, Haryana and Garhwal formed a part of the Mauryan kingdom from the very beginning.

That the great Maurya emperor, Aśoka had penetrated in the eastern Himalayan region is evident from the inscriptions found at Rummandei and Niglihwa in the Nepal Tarai. His inscriptions have also been found at places that lay on the way to the mountainous regions, in the district of Champaran in Bihar. His entry into the western region of the Himalayas is indicated by two inscriptions. One of them was engraved on a rock at Kalsi in Dehradun district (Uttar Pradesh). The other was incised on a pillar, located at Topra, near Khizrabad, immediately west of the river Yamuna at the foot of the Siwalik mountain.[5] Both these places are not very far from the borders

of Himachal Pradesh. It would not be unreasonable to surmise that Aśoka might have entered deep into the region of Himachal Pradesh and placed some of his edicts there. If they are unknown to us, it is perhaps due to the lack of proper archaeological explorations.

Definite evidence of close contacts with the plains during the Mauryan period is available in the finds of silver punch-marked coins, which are the earliest coins of India originating in the seventh if not in the eighth century BC. But the type of the punch-marked coins, that have been found so far in this region, belong only to the periods of the Nandas and the Mauryas (fourth-third century BC). These coins are of the standard of 32 *rattis* (about 54 grains) and bear five symbols on one side, punched by different punches.[6]

The earliest information on such silver punch-marked coins from this region is obtained from a hoard that was found in 1853 in Kangra district. It included some worn coins of this type along with the silver coins of the Indo-Greek rulers— Menander, Antimachus II, Antialkidas, Philoxenus and Lysias.[7] Then after a gap of more than a century, in about 1969, a hoard of these coins was discovered. This hoard was found somewhere near Arki in Solan district. The exact content is not known, but it is believed that it was a fairly big lot of several hundred coins. From it only 37 coins (12 in Shimla Museum and 25 in Chamba Museum) are now available to us.[8] A few years back, a lot of 52 silver punch-marked coins was seen in the Una market of which 9 coins are now in a private collection at Chandigarh. They were probably discovered only in the vicinity of that town. But it is difficult to say if they formed the entire hoard or the hoard contained some more coins. Two punch-marked coins have come to Bhuri Singh Museum, Chamba from the *toshākhānā* of the erstwhile Mandi State, along with a large number of assorted coins. Though their original source is not known, they might have been found within that State.

The silver punch-marked coins, that are now available from the Arki hoard, Una lot and the Mandi *toshākhānā* indicate that the hoards, of which they formed a part were not in any way different from those that are generally found in the plains of Punjab, Haryana, Uttar Pradesh and Bihar. The Arki hoard and the Una lot, both included the issues of the Nandas and Mauryas. It seems that they were deposited sometime in the early second century BC. The condition of the punch-marked coins of the Kangra district hoard, being much worn, meant that they remained current for long before they were buried along with the Indo-Greek coins. In any case they were not buried earlier than the last quarter of the second century BC. Whether the punch-marked coins were current in this region during the Mauryan period or they came there only through trade and communication, is not easy to say. They however indicate intimate contacts with Punjab and Haryana and through them, possibly also with the Gangetic plains during the Mauryan period. By this time people of this region had become well acquainted with the utility of coins and were very much urbanized.

THE INDO-GREEKS

The passing away of the mighty emperor Aśoka was perhaps the signal for the disintegration of the extensive Mauryan empire. His successors could not have a strong hold over the distant provinces. Taking advantage of the political conditions at that time the Greco-Bactrians invaded and occupied the outlying south-western provinces of the empire. Having consolidated their power in Aria (Herat), Arachosia (Kandhar) and Paropamisadae (Kabul

valley), they attacked Punjab and extended their rule as far as the river Ravi and then made excursions beyond it.

In course of these excursions, the Graceo-Bactrians (who may now be called Indo-Greeks or Indo-Bactrians) had at some time also entered the Himalayan region.[9] *Rājatarāṅgiṇī* refers to a tradition according to which Jāluka, the son of Aśoka, who had taken possession of Kashmir, had crushed a horde of *mlechchhas*. [10] Since no foreign people other than the Graceo-Bactrians are known to have entered any part of India at this time, it would not be unreasonable to infer that Kalhana meant only these Graceo-Bactrians.

The existence of the Indo-Greeks (Indo-Bactrians) in the Kangra region is suggested by the lexicographer of the *Trikāṇḍaśeṣha*. There he names Trigarta (Kangra) as *Bāhika* or *Vāhika*. Though these words are generally used in the sense of an 'outsider' or 'foreigner', they have their origin in *Vāhika* or *Bāhika* by which Bactria was known to Indians. If the lexicographer called Trigarta as *Bāhika* or *Vāhika*, it implies that he was aware that the Graceo-Bactrians (Indo-Greeks) had come to this region and occupied it.

These literary evidences may or may not be acceptable to our historians but they cannot deny the presence of the Indo-Greeks in Himachal Pradesh in the districts of Chamba, Kangra and Hamirpur. Indo-Greek coins have been found there at no less than five places. One of these finds from Kangra district has already been referred to above.[11] It included the coins of Menander, Antimachus II, Antialkidas, Philoxenus and Lysias, along with some worn silver punch-marked coins.[12] Another hoard, having quite a large number of silver Indo-Greek *hemidrachms*, kept in a pot, was found in 1970 near the village Lachori in Chamba district; but only 15 coins of the hoard could be rescued and they are now in the Bhuri Singh Museum, Chamba. They disclose that the hoard included the coins of Menander, Antimachus II and Apollodotus. Possibility is there that the coins of one or two other rulers might also have existed in the lost portion of the hoard. The third hoard was a small one, having only seventeen *hemidrachms*; it came to light in 1974 from the village Sarol near Chamba and included the coins of Menander, Antimachus II and Antialkidas. All the seventeen coins are now in the Shimla State Museum.

The other two hoards were found during the last century. In both these hoards, the Indo-Greek coins were mixed with the local (tribal) coins of the Kupindas. One was reported from Jwalamukhi in Kangra district.[13] In it were 28 *hemidrachms* of Apollodotus (Philopator) along with three silver coins of Kunindas and one of Audumbaras. The other hoard was discovered in 1892 (1 September) at Tappa Mewa in Hamirpur district and had 21 *hemidrachms* of Apollodotus and 45 silver coins of the Kupindas.[14]

These coin finds may be tabulated as per table overleaf.

Menander (circa 155-130 BC), the earliest of all these rulers was the most famous amongst all the Indo-Greek rulers; and he is the only one who survives in the Indian tradition. He is identified with King Milinda, who is one of the two leading characters in the *Milindapanha*, the famous Buddhist text written in the form of a discussion between the king Milinda and the Buddhist monk Nāgasena. It is said that the monk satisfactorily answered all the questions put to him by the king and he succeeded in converting the latter to Buddhism. Menander is also mentioned in Kshemendra's *Avadāna-kalpa-latā* and the Tibetan *Bustan-hgur* as Milindra. He is mentioned as Menandra (Menandra or Menandra) in the Shinkot inscription. And this latter form of the name is found on his coins in Kharoṣṭhī. According to the tradition preserved in the *Milindapanha*, Menander was born in the village Alasanda (probably Alexandria) of the Cacasus at the distance of 200 *yojanas* from

<i>Kangra (District)</i>	<i>Sarol (Chamba)</i>	<i>Lachori (Chamba)</i>	<i>Jwalamukhi (Kangra)</i>	<i>Mewa Tappa (Hamirpur)</i>
Punch-marked coins (worn)	X	X	X	X
Menander	Menander	Menander	X	X
Antimachus II	Antimachus II	Antimachus II	X	X
Antialkidas	Antialkidas	X	X	X
Philoxenus	X	X	X	X
Lysias	X	?	X	X
X	X	Apollodotus (Soter)	Apollodotus (Philaporter)	Apollodotus
X	X	X	Kunindas Audumbaras	Kunindas

Sākala (identified as Sialkot in Pakistan Punjab). Plutarch and Strabo have called him the king of Bactria.[15] His coins show that he had extended his hold much beyond Gandhāra; it is suggested that he controlled Udayana and Abhisāra. Probably he was also obeyed in Sind-Sāgar doab, which extended right across the Punjab as far as *pañchanada*. His kingdom extended from Kabul valley in the west to the Ravi in the east and from Swat valley in the north to northern Arachosia (Kandhar) in the south. He perhaps also made raids beyond Ravi and Beas into the Yamunā valley and led an army in league with others to Pāṭaliputra. But that he conquered any of these areas is very much doubted. As mentioned above, his coins are present here in three hoards, known from Chamba and Kangra districts. They conclusively show that Menander had penetrated into Himachal Pradesh and had occupied some parts of it. There his entry might have been through Kashmir. Though no find of Menander's coins is so far recorded from Kashmir but very close to it, at Dhemitaur in the vicinity of Abbottabad, his nine *hemidrachms* were found in a pot at the base of an old wall near which was situated a Buddhist stupa.[16] This suggests the possibility of Menander's presence in Kashmir.

The history of the Indo-Greeks (Indo-Bactrians) after Menander is far from clear. However, it is suggested that Antimachus II (Nikephorus) (circa 130-115 BC), whose coins are known here along with the coins of Menander in the same three hoards, was originally a sub-king under the latter. He outlived his master and declared himself independent. His kingdom is said to have been confined only to Ghazni, Gandhara and Swat valley. But his coins in these finds indicate that he was in possession of some more areas and a portion of Himachal Pradesh was amongst them. It is not unlikely that he did not enjoy this status for long.

After Antimachus II, three rulers— Philoxenus (125-115 BC), Lysias (120-110 BC) and Antialkidas (115-110 BC)— are known in this region from their coins in the Kangra hoard. Though these rulers are dated quite close to each other, they could not have been ruling simultaneously in one and the same region. An overall evaluation of their coins, indicates that Antimachus II must have

been succeeded by Philoxenus; and the latter by Antialkidas. Lysias would have gained power only after the death of Antialkidas. Amongst these rulers, Antialkidas is the only king, who is known from a source outside of numismatics. An inscription incised on a pillar, which was originally a *Garuḍa-dhvaja*, erected at Besnagar, near Vidiśā in Madhya Pradesh, mentions his name. This *Garuḍa-dhvaja* was erected by an inhabitant of Taxila, Heliodorus by name, who was the son of Dion. He had come there as an envoy from Antialkidas to the court of King Bhāgabhadra. The presence of an envoy of an Indo-Greek king at the court of an Indian ruler, far from his own kingdom, is of great significance. It is all the more significant when we see Heliodorus calling King Bhāgabhadra as *trātara*, which is equivalent to the Greek epithet *Soter*, meaning 'Saviour'. [17] The envoy might have come to King Bhāgabhadra to seek assistance for his king at a time when Antialkidas had fallen on evil days towards the end of his career.

The other Indo-Greek ruler, whose coins are known in three of the above finds, is Apollodotus (115-95 BC). [18] His one coin is also known stray from Una, which is now in a private collection at Chandigarh. In one of the above hoards, the coins of Apollodotus have been found associated with the coins of some other Indo-Greek rulers. In the other two hoards, they are the only Indo-Greek coins but in them they are mixed with the silver coins of the Kuṇindas, the Vemakas and the Audumbaras. Here it is important to note that the silver coins of the Kuṇindas, the Vemakas and the Audumbaras, the tribal states of this region, closely follow the *hemidrachm* of Apollodotus in their features, viz. weight, size and fabric. These facts make it almost certain that Apollodotus was very close to these tribal states in time; and they emerged in the Himalayan region as the ruling power at the decline of Apollodotus and issued their coins in his follow in their own name.

TRIBAL STATES

A number of tribes or people, that lived in the Himalayan region, are named in the *gaṇa-pāṭha* of Pāṇini's *Aṣṭādhyāyī*, the *Mahābhārata*, the *Rāmāyaṇa* and in the *Bṛihat-saṁhitā* of Varāhamihir. Some of the Himalayan tribes are also found mentioned in still later literary works. Perhaps all these Himalayan tribes or people had their political identities from the early times and had their own administrative set-up. However, only a few of them have left their vestiges in the form of their coins. These Tribal states, whose coins are known, are Kulūta, Trigarta, Audumbara, Vemaki, Kuṇinda, Vrishni, Paurava, Kāḍa, and Yaudheya (or Kurnāra).

Kulūta

People (or country) called Kulūta are attested from a number of literary sources; but information about them in these sources is very much confused. The name Kulūta occurs earliest in the *Mahābhārata*. [19] It is mentioned there in the *Bhīṣma-parva* (Ch. VIII.58) as Ulūta and associated with Kashmira, Gandhāra, Abhisāra and others. In the same *parva*, at another place (Ch. VIII.64) Kulūta is probably mentioned as Kulattha; here it is placed with the *mlechchha* people like Yavana, Chīna, Kāmbhoja, Hūṇa and Pārāsika. A country called Kulūta is referred to in the *Kaṁa-parva* (Chap. XII.475; 485). *Mārkaṇḍeya Purāṇa* mentions Kulata (Kulūta) amongst the people of north-east, viz. Kashmira, Abhisāra, Darada, Taṅgaṇa and a few others. [20] The *Vishṇu Purāṇa* mentions Ulūta or Kulūta (also Utūla) in association with

Gandhara, Abhisāra and a few others.[21] Some other references associate Kulūta (people or country) with Kashmira, Sindhu-Sauvira, Gandhāra, Darsāka, Abhisāra Saivala, Bāhlika, Yavana, and Chīna. Kulūta, thus is located towards the north-west according to all these works, somewhere in the Punjab. On the other hand, *Rāmāyaṇa* has placed Kaulūtaka or Kaulūta amongst the western tribes.[22] It is only the *Bṛihat-saṃhitā* of Varāhamihira, which mentions Kulūta with some precision. There it is mentioned twice. In one instance, it is placed in the north-east division (XIV. 29-30) and named along with Trigarta and China (X.11), Taṇḡaṇa, Khasa and Kashmira (X.12). Here it almost confirms what is said in the *Mahābhārata* and the *Purāṇa*. In the second instance, it is placed in the north-west division (XIV. 22) along with Madra IV. 22 and XVII.19; this seems to corroborate the *Rāmāyaṇa* placement. Thus it appears that the people called Kulūta were divided into two distinct groups: one existed in the Himalayan region close to Trigarta and the other in the Punjab in the neighbourhood of Madra. The latter was probably less known. In the later period the Kulūtas existed only in the Himalayan region, as appears from the Chamba Copper-plate inscription of the time of Somavarmadeva and Asatadeva (circa eleventh century AD). There it is said that the Kulūta were the neighbours of Trigarta and Kīra and were allies of and related to the kings of Chāmbā.[23] The Kulūta country may well be identified with the Kūllū valley in Himachal Pradesh in the neighbourhood of Trigarta (Kangra). According to the local tradition, preserved in the *Kulūta-piṭha-mahātmya*, which is said to be a chapter of the *Brahmaṇḍa Purāṇa*, Kulūta-piṭha, i.e. Kulūta country laid to the north-east of Jalandhara (Trigarta-Kangra) and south of Hemakūṭa mountain and was about 10 *yojanas* (approximately 145 kilometres) in length and 3 *yojanas* (approximately 43 kilometres) in width, with the sacred place of Vyās to its north and the Bandhana mountain to its south, the river Beas to its west and Paśupati to the east. The deity presiding over the valley was Śavarī; Indrakīla was its principal hill and the confluence of the rivers Beas and Pārbatī was the important *tīrtha*; there Śiva had fought with Arjuna in the guise of a Śavara. Hiranand Sastri takes Hemakūṭa mountain as the *Śīmā-parvata* of the *Purāṇas*. In his opinion Pir Panjal range was the northern boundary of Kulūta and Hemakūṭa meant the snowy peak of the range. This is the source of Beas, known as Beas-kunḍī; there we may look to Vyās-tīrtha. Indrakīla, perhaps meant the mountain that lies south of Hemta, which is 20,000 feet (65617 metres) in height. Thus Kulūta-piṭha or Kulūta country covered the tract on the left bank of Beas between the Beas-Pārbatī confluence and the source of Beas.

Yuan-Chwang, the Chinese traveller, who had come to India in the early part of seventh century AD has written that he visited the country Kio-lo-to (Kulūta). He went there from Shen-lan-to-lo (Jalandhara-Kangra) after having travelled north-east across mountains and ravines by a hazardous route for about 700 li (about 800 or 900 kilometres) and was surrounded by mountains (meaning high peaks) rich in mineral herbs and gold, silver and copper.[25]

It is apparent from some copper coins that a monarchy-based tribal state of the Kulūta people in ancient days existed. They are distinctly of two types. One type is represented by a group of eleven coins, that were discovered at Sirkap (Taxila) during the archaeological excavations conducted by Marshall.[26] They form a homogeneous series, which may be described as follows:

Copper; square; size 1.08"; weight not recorded.

- Obverse:** Six-arched hill surmounted by an umbrella; *Indradhvaja* (triangle-headed standard); to its right *svastika*; below; to left another symbol (not clear). Brāhmī legend around (From top right) *Rājña Kulūtasya Vijayamitrasya*.
- Reverse:** Four *nandi-padas* around a small circle; below it a conventional lotus and a taurine in a row; on right *nandipada*-standard in a railing; below them Kharoshthī legend [*Raṇa*] *Kulutasa Vijayamitasa*.

Besides the coins of Vijayamitra, the coins of three other rulers are in this group. On them the motifs are either as above or a little different. On these coins the names of the rulers in Brāhmī and Kharoshthī are only partly discernible. They have been deciphered as Virayaśa, Satyamitra (Sachamita) and Ārya.[27]

Since these coins were found in archaeological excavations and their provenance is beyond doubt Taxila, it can be said that these Kulūta rulers existed in the Gandhara region. They were, most likely, the ones who are mentioned in the *Mahābhārata* and the *Purāṇas*. They had perhaps little to do with the Himalayan region.

The other type of coin, with the name Kulūta, is known so far only from a single specimen, that exists in the British Museum. It may be described as follows:

Copper[28]; circular; diam. .25"; weight 75.7 grains.

- Obverse:** Within an outer circle of dots, a wheel surrounded by a circle of dots in centre; in between the two dotted circles, legend in Brāhmī *Rājño Kulūtasya/Virayaśasya* punctuated by two symbols *nandipada* and *Indra-dhvaja* (Triangle-headed standard).
- Reverse:** Broad ten-arched hill of four tiers with two prongs at the top; above it a *tri-ratna* symbol; to its left *svastika* and to the right *Nāga* symbol; below a wavy line. On either side Kharoshthī letters, *ra* and *na*.

(Pl. XXVI. 3)

This coin was procured by Cunningham but he did not mention its exact location. Since he has placed this coin along with the coins of Audumbaras, it is presumed that it was found somewhere in northern Punjab beyond Lahore, which is said by Cunningham to be the area of the procurement of his Audumbara coins.[29] Since the coin is unrelated to the region of the find of the first type of the Kulūta coins and its provenance is associated with that of the Audumbaras, it may well be presumed that this was the issue of the Himalayan region.

Since the name of the ruler *Virayaśa* on the coin is the same as is found on a coin of the Sirkap find, we are inclined to surmise that the Kulūtas originally inhabited the Gandhāra region, probably not far from Madra. Later when the local tribes of the Punjab were hard pressed by the foreign invaders—Indo-Greeks or Saka-Pahlavas—the Kulūta people, in all likelihood, moved to the Himalayas and established a new kingdom in the area which is now called KULU. This perhaps took place in the time of *Virayaśa*.

A name *Krishṇayaśa* is found incised in Brāhmī and Kharoshthī both, on a massive block of granite near the village Kanihera, 12 miles to the east of Kangra. There, he had built an *dhāma*. [30] The name *Krishṇayaśa* reminds one of the King *Virayaśa* who is known from his coin. Having same name-endings and the use of Brāhmī and Kharoshthī together by both of them

on their records, suggest that the two must have belonged to one and the same family. In spite of the fact that the regal epithet is missing for Krishṇa-yaśa in the inscription, the suggestion holds its validity.[31]

Nothing is known of the Kulūtas as a tribal state at any later date. But their monarchical status seems to have existed for quite a long time as we shall see later.

Trigarta

Unlike the name Kulūta, given to the land after the people, Trigarta by itself is a geo-physical name. It means 'three pits' or 'three valleys'. It is quite apt for the deeply cut valleys of Himalayas. The people who lived here or the states they established were called by the name of the land.

The earliest reference to Trigarta is found in Pāṇini's *Ashtādhyāyī* (V.3.116). In its *gaṇā-pāṭha*, it is mentioned amongst the nine *āyudhajivin-sangha* (the *sangha* that lived by the profession of fighting) (V.3. 117). Patañjali too refers to Trigarta in his *Mahābhāṣya* (IV.1.178). In the *Bṛihat-samhitā*, we have Trigarta (XIV.25; IX. 19) and its derivatives Traigarta (X.11; XVI. 22; XVII.16) and Traigartaka (IV.24) as the name of the land and the people. There it is located in the northern division. In the *Mahābhārata*, Trigarta is mentioned along with the Yaudheya, Sibi, Rājanya and a few others (II.29.6; II. 48.12). The *Purāṇas* abound in references to Trigarta.[32] There its inhabitants are called the people of the mountains (*parvatātśrayinah*). In the *Vāyupurāṇa* Trigarta is coupled with Audumbara and Kulūta. The *Mārkaṇḍeya-purāṇa* places it in the list of tribes of the Himalayas with Uttara-Kuru, Khasa and a few others.

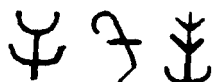
Some scholars are inclined to identify Trigarta with the valleys of the three rivers—Ravi, Beas and Sutlej. Their views appears to have some support from *Abhidhāna-chintāmaṇi* and *Vaijantī*, the two important lexicons of the medieval period. They equate Trigarta with Jalandhara.[33] Jalandhara meant to them the whole region between Kashmir and Nepal-Kumaon-Garhwal that carried or held the Himalayan water.[34] But this synonym Jalandhara for Trigarta was true only during the period when the kingdom of Trigarta had this wide expansion and these lexicons were compiled. Initially only a smaller area was known as Trigarta. Trigarta was a synonym for Kangra down to the early part of nineteenth century AD.[35] This name applied only to the lower Beas valley.[36] This is very much evident from the fact that the three tributaries of the river Beas—Bāṇagaṅgā, Kurali and Nayagula—unite at Haripur under the name of Trigarth (Trigarta) and fall into Beas opposite Sibi fort.[37]

The only information about the political status of Trigarta is available from a solitary copper coin, datable to first century AD. It is in the British Museum, London; and it came there from the collection of J.P. Rawlins.[38] Its provenance is not known but it may reasonably be assumed that it might have been found somewhere only in Kangra region, which then formed part of the Punjab and Rawlins had collected his coins mostly from the Punjab area. The coin may be described as follows:

Copper; square; size .7"; weight 43 grains.

Obverse: A four storied pillared structures as shown on p.13. Traces of Kharoshthī legend to its right.

Reverse: In centre three symbols placed in a row; as shown overleaf Brāhmī legend, (above) *Trakaṭa ja*; (below) *napadasa*.



The coin reveals that Trakaṭa (Trigarta) was a *janapada*. The term *janapada* is composed of two words *jana* and *pada*; it literally means the place or the habitation of a *jana*. In a general sense *jana* means people but from the time of the Vedic *Samhitās*, it meant a 'tribe'. It connotes that stage of life when people lived in mobile communities without an attachment to any place or territory. In course of time when *jana* (tribe) settled at some place and made it its homeland, that settlement or territory came to be known as a *janapada*, by the name of that *jana* (tribe). The term *janapada* finds its earliest mention in the *Brāhmaṇas*. [39] Thereafter, it is found frequently mentioned in later Vedic literature, the *Mahābhārata*, the *Rāmāyaṇa* and early Buddhist literature.

The *Kāśikā*, a commentary on Pāṇini's *Aṣṭādhyāyī* on the *sūtra* relating to Trigarta, enumerates six members of the tribe—Kauṇḍoparatha, Dāṇḍakī, Krauṣṭakī, Jālamānī, Brahmagupta and Jānakī (V.3.116). It indicates that the *janapada* (state) of Trigarta was ruled by six groups of people. V.S. Agrawala has identified two of them—Brahmagupta with Bhramore—which later turned into the kingdom of Chamba, and Jānakī with the name mentioned in the *Mahābhārata* (I.61.17; V.4.17) as the helpmate of the king Suśarmā of Trigarta.

This King Suśarmā figures prominently in the Bhārat war, siding the Kauṛavas. But there is nothing to know if he was actually ruler of Trigarta in or about the time of the compilation of the epic in the early centuries of the Christian era, or is only a legendary figure, a product of the imagination of the author of the epic. Whatever might be the fact, Suśarmā figures in the *varṃśavalī* of the Katoch rulers of Kangra of the later period, as one of their ancestors.

It appears that the *janapada* (republican state) of Trigarta had taken the monarchical form of government not very long after the beginning of the Christian era. The kingdom of Trigarta, with its ups and downs, survived till the advent of the Mughals in the hills. But it cannot be said with any amount of certainty that it remained during this long period in the hands of one single dynasty, as claimed in the *varṃśavalī* of the Katoch rulers.

The aforementioned coin, apart from disclosing the nature of the Trigarta state, is also important for providing a form of an early Indian architecture about which little is known from any other source. It is depicted, as illustrated below, a four-storeyed pillared structure with a dome at the top and a curvilinear eave around the roof above the ground floor. The structure is surrounded by a high railing and probably also a gate or pillared-post in the front.



To this depiction of the architectural form on the coin, attention was drawn by us for the first time in a paper published elsewhere.[41] But it is not possible for us to say if it represents a religious or a secular building. Not unlikely, it represents a multi-storeyed residence or a palace.

Audumbara

Audumbara or Udumbara, the name of a tribe or people, is found frequently mentioned in early Indian literature.[42] The word Audumbara means either the people connected with Udumbara tree (fig tree—*ficus glommarata*) or a country where Udumbara trees grow in abundance. Udumbara is a village, mentioned in the Buddhist text *Vinaya-piṭaka*. [43] J. Prazyluski identifies U-du-ma of the *Duluva*, the Tibetan version of the *Vinaya*, with a village called Udumbara.[44] Udumbara as a place name is mentioned also in another Buddhist text *Mahāmāyūri*. [45] But the traditions preserved in the *Mahābhārata* and the *Purāṇas* do not associate the people or tribe called Audumbara with any place called Udumbara. According to them, the Audumbara people were intimately connected only with the *Udumbara* tree and this tree was presumably worshipped by the people as their totem.

Chandragomin's *Chandra-Vyākaraṇa*, a *vritti* (commentary) on Pāṇini's *Aṣṭādhyāyī*, datable to circa fifth century AD, discloses that Udumbara was one of the sections of the Sālva people. According to it, the other sections of the Sālva were Tilakhala, Madrakāra, Yugandhara, Bhūliṅga and Saradaṇḍa.[46] This is supported by *Kāśikā* (circa seventh century AD) and *Vaijanṭī* (twelfth century AD). The earliest reference of the Sālva people is found in the *Satapatha*[47] and *Gopatha Brāhmaṇa*. [48] They show the antiquity of these people and their eminence and prosperity. The Madrakāra, one of the sections of Sālva, appear in *Aitareya Brāhmaṇa*[49] and *Bṛihadāraṇyaka Upanishad*. [50] Its other section Yugandhara is mentioned in the *Mantrapāṭha* (the date of which may not be far from the date of *Satapatha Brahmana*) [51] There it is said that when the Sālva stationed their chariots on the banks of the Yamunā, they declared Yugandhari as their king. Commenting upon this *mantra* which occurs as a *sūtra* in the *Āpastamba Śrautasūtra* (which is generally placed before Pāṇini's *Aṣṭādhyāyī*), Haradatta observes that Sālva country was situated near the banks of Yamunā.[52] The third section of the Sālva, Saradaṇḍa, is probably identical with modern Saraswatī in Haryana, mentioned in the *Rāmāyaṇa*. [53] Taking all these into account, it appears that Audumbara, as a section of the Sālva existed in the period of the *Brāhmaṇas*, *Upanishads* and *Sūtras* somewhere near the river Yamunā. They lived still late in this area, as appears from the *Bṛihat-samhitā*. It had located them in the Madhyadeśa.[54] But a section of the Audumbara people had earlier moved far west towards north as is apparent from the *gaṇa-pāṭha* of the *Aṣṭādhyāyī*. There the Audumbara people are placed along with the people of Jalandhara (*Jalandharāyaṇa*) [55] And it is here, we have the coins bearing the name Audumbara.

Earliest notice of the coins of Audumbara was taken by Cunningham. He had procured one silver and seven copper coins of the Audumbara people at Pathankot.[56] His silver coin is now in the British Museum, London. The only other silver coin of this tribe exists in the Lahore Museum.[57] According to Cunningham, it was found in a field near Jwalamukhi in Kangra district along with 16 silver coins of Kuṇḍa and 28 *hemidrachms* of the Indo-Bactrian king Apollodotus.[58] No other silver coin of Audumbara is on record.[59] Apart from the coins found by Cunningham, copper Audumbara coins that exist in the British Museum are from the R.B. Whitehead collection

and the Irripal hoard.[60] This was a hoard of 363 coins and was discovered in a village of that name in Tehsil Dear in Kangra district some time in 1915.[61] It appears from these finds that Audumbara people existed north of Beas river in the western part of Kangra district and the northern part of Gurudaspur district.[62]

The two silver coins, mentioned earlier are identical. They may be described as follows:

Silver; round; size .7"; weight (i) 37 grains; (ii) 37.5 grains.

Obverse: Trident with an axe and a tree in an enclosure placed side by side. Brāhmī legend around.

Reverse: A bearded male figure with knotted hair, facing, right hand upraised, left hand akimbo; skin-cloth rests on left arm; In Kharoshthī letters *Viṣpamitra* divided on the either side of the figure. Around a long Kharoshthī legend.

(Pl.XXVI.8)

The coins are in their fabric and execution quite close to the Indo-Greek *hemidrachms* and like them they portray a standing figure on the reverse, which appears to be a copy of Hercules crowning himself, such as is seen on the *hemidrachms* of Lysias. Here the club has disappeared from his left arm but the lion's skin still hangs. The figure has the top-knotted hair and thus represents an Indian sage. The remarkable feature here is a label for the figure that we do not have on any Indo-Greek coins.[63]

The figure on these coins is called *Viṣpamitra*, i.e. *Viśvāmitra*. [64] Thus here is the effigy of the sage *Viśvāmitra*. In the third book of the *R̥gveda*, which is attributed to the sage *Viśvāmitra*, the sage has called himself *Kuśika*. [65] The *Vāyu* and the *Brahmāṇḍa Purāṇas* assign *Kuśika* or *Kauśika gotra* to the Audumbara people. The combined testimony of the *R̥gveda* and the *Purāṇas* indicate a common origin for the sage (*rishi*) and the tribe. Elsewhere, Udambara is said to be the founder of the *gotra* of the *Kauśika* group. [66] Apart from these indirect inferences, there are legends about the birth of *Rishi Viśvāmitra*, which associate him with *udumbara* tree. The most developed form of the legend is described in *Mahābhārata*. [67] According to it, *Satyavati*, after being married to *Rik*, the son of *Rishi Chyavana*, expressed her desire to her husband to have a son well-versed in the observance of *tapa* and the knowledge of the *Vedas*, and a brother endowed with incomparable valour. Thereupon her husband *Rik* gave her two *charus* and instructed that one of the *charus* was to be taken by her mother after embracing an *aśvattha* tree and the other by herself after embracing an *udumbara* tree. By doing so, he said, the two would have sons with desired qualities. At the cunning suggestion of her mother, *Satyavati* did the opposite. She embraced the *aśvattha* and her mother the *udumbara* tree. Consequently, *Paraśurāma*, having incomparable valour was born to her and her mother begot *Viśvāmitra* with the qualities of a *rishi*. [68] This story is also found in a very late *upa-purāṇa*, the *Kālikā purāṇa*, with a little difference. *Rik*, the husband of *Satyavati* is said here to be the son of *Rishi Bhrigu* and not of *Rishi Chyavana*. The *charus* were given to *Satyavati* by her father-in-law and not by her husband. Again, the *charus* are distinguished here as red and white. The red was meant for *Satyavati's* mother and the white one for herself. Here the *charus* and the trees are interchanged by mistake and not for the reason of any cunningness of *Satyavati's* mother. [69]

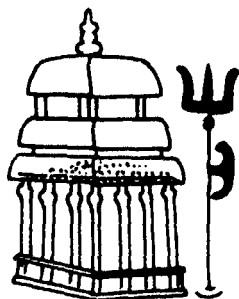
This legend explains the presence of the effigy of *Viśvāmitra* on the re-

verse of the coins. It is placed there by the Audumbara people either to commemorate their ancestor or to express their nearness to the *rishi*. The tree on the obverse, most likely, is the *udumbara* tree, the totem of the people; and the trident represents Śiva, the presiding deity of the tribe, as we shall see presently.

The Audumbara copper coins may be described as follows:

Copper; square; size .6 to .7"; weight between 35 and 45 grains.

Obverse: An elaborate squared pillared hall, shown in perspective, as illustrated below:



It has a decorated (or compartmentalized) high scale over which stands four pillars on each side, the contoning corner pillar being common. Over the pillar-supported roof is the *hāra* parapet which encloses another pillared storey with a square *śikhara*-roof crowned by a complex finial having two compounds, a *ghaṭa* topped by a *kalaśa*;[70] a long post with a trident at the top and an axe attached to the shaft in front. Brāhmī legend around.

Reverse: On left, tree in an enclosure; on right, forepart of an elephant to left; undulated line below. Kharoshthī legend around.

(Pl.XXVI, 5-7)

These copper coins, apart from being the source of information about the Audumbara tribal state, are also important for the history of Indian art. The structure depicted on the obverse has the rudiments of the south Indian (and, of course, of the early pan-Indian) *śikhara* temples. But the most important feature of this structure, is the post erected in front of it. The import of the trident pillar before the edifice can be understood from the third act of Bhāsa's play *Pratimā*. It says that on his way back to Ayodhyā, Bharata, Rāma's half-brother, looked for a suitable place for resting before entering the town; at a distance he located a building that appeared like a temple. When he came close, he was surprised to see that the emblem of the presiding deity outside the building was missing.[71] This means that at that time temples had an emblem of the cult image outside and probably in front of the structure. This tradition finds support in the famous Besnagar pillar inscription of Heliodorus. Therein it is stated that he erected a *Garudadhvaja* in front of the temple of Vāsudeva.[72] By the side of the pillar upon which the inscription is incised, remnants of a temple were found. In the light of this, the trident-pillar with axe on the Audumbara coins can be recognized as the emblem of Śiva; and the edifice in front of which it is posted, can be identified as Siva temple. This

shows that the presiding deity of the Audumbara people was Śiva.

The legends on the Audumbara coins, both silver and copper, are uniformly in Prākṛit, written on one side in Brāhmī and on the other in Kharoṣṭhī scripts. They read as follows:

- (i) *Mahādevasa Rañña Śivadāsasa Odubarisa.*
- (ii) *Mahādevasa Rañña Rudradāsasa Odubarisa.*
- (iii) *Mahādevasa Rañña Dharaghoshasa Odubarisa*[73]

While the above three legends are seen on the copper coins and disclose the names of three Audumbara rulers—Śivadāsa, Rudradāsa and Dharaghosha—the two silver coins bear only the third legend; and thus show that they were issued only by Dharaghosha. It appears that Dharaghosha issued his coins in silver and copper both, the other two rulers, Śivadāsa and Rudradāsa only in copper.

In the *Ganapātha* of Pāṇini's *Ashtādhyāyī*, the Audumbara is placed under the *Rājanya* class of people. The *Kāśikā* defines *Rājanya* as *Abhishikta-vamśaye kshatriya*, i.e. the leaders (*kshatriya*) of the families consecrated to rulership. It appears that the descendants of the pioneer people (*jana*), who had settled on the land and founded the *janapada* (colony or state), treated political sovereignty as their privilege; and this privilege was transmitted in their family from generation to generation. The head of the family of the original colonisers was called *Rājā*. In the light of this explanation, the title *Rājā* on the coins should be understood. This suggests that the state of Audumbara had some form of leadership for the purpose of administration, and Śivadāsa, Rudradāsa and Dharaghosha were the leaders (*Rājanya*).

The legend on the coins *Mahādevasa Rañña Śivadāsasa* (or others) *Odubarisa* would literally mean, 'of Mahādeva, of Rājā Śivadāsa (or other ruler) and of the Audumbara people'. The last two expressions may well be understood to mean that the coins belonged to the Audumbara people and were issued by Rājā Śivadāsa (or the other rulers) during the period of their leadership. But the first expression *Mahādevasa* (of Mahādeva) is intriguing. In a general way, many scholars believe that this was the title of the leader who issued them. A few of these scholars take *Mahādeva* to mean *Mahārāja*. If this explanation is accepted, the title *Rājā* would be redundant. With the title *Rājā*, the term *Mahādeva* would have never been used in the sense of *Mahārāja*. It has its own identity and significance. *Mahādeva* literally means 'the great god'. The king as elevated to the rank of god (*deva*) but was never called *Mahādeva* (the great god). The epithet *Mahādeva* was reserved exclusively for the god Śiva. It is unthinkable that the tribal leaders of the Audumbara people were arrogating themselves to the position of *Mahādeva* (Śiva). The natural inference would be that the Audumbara people have referred here to the god Śiva himself.

The use of the name of the god Śiva (*Mahādeva*) may well be understood in the light of the obverse motif on the copper coins—the temple of Śiva. This suggests that the Audumbara people had dedicated their state to their *ishtadevatā* (presiding deity) Śiva (*Mahādeva*) and the leader were the administrators on his behalf. The legend on the coins therefore means, '(the coin) of Mahādeva (issued by) Śivadāsa (or others), the leaders of the Audumbara people'.

The administration in the name of god here, is remarkable but it is in no way unusual, as one might think. It may be pointed out that a sealing found at Bhitā (district Allahabad) datable to third-fourth century AD, a legend *Śrī Vindhyabhedana Mahārājasya Maheśvara-Mahāsenātairishṭa-rājasya*

Vṛishadhvasa Gautamīputrasya. [74] This has been translated by Marshall as 'the sealing of the illustrious Mahārāja Gautamīputra Vṛishadhvasa, the penetrator of the Vindhya who had made over the kingdom to the great lord Mahāsena (Kārttikeya)'. This shows that the practice of entrusting kingdoms to an *ishṭa-devatā* (presiding deity) was well known in the ancient period. In the Himalayan region, this practice seems to have been widely prevalent. We find a number of tribes, having their *ishṭa-devtās* as their rulers and administration in their names. In our own times Kulu is one of its examples. There the administration was being carried out by the chieftain in the name of god Rāmachandra. [75] This practice was also known in the plains. The Travancore and Cochin States, before they were merged into India Republic, were administered by their rulers in the name of Padmanābha (Vishnu). The same practice was prevalent amongst many *zamindārs* (landlords of U.P. and Bihar) during the British days. They often constructed a temple and dedicated their *zamindārīs* to the god installed in that temple and acted themselves as the administrator of that *zamindārī* on behalf of that god.

Vemaki

As tribe or people called Vaiyamaka is mentioned in the *Mahābhārata* along with the Himalayan tribes Audumbara, Darva, Kashmir, Trigarta and others. [76] A variant form of this name Vairamaka occurs in the Buddhist text *Mahāmāyūrī*. [77] Bhatta Utpala, the commentator of Varāhamihira's *Bṛhat-saṃhitā*, quoting an earlier writer Pārāśara, refers to the tribe Vemaka and places it in the north-eastern division along with Kashmir, Darada and Darvabhūmura (Darvābhisāra?). The word 'Vemaka' in Sanskrit etymologically means 'weaver'. It also appears as the name of a sage in the *Harivamśa* [78] and *Brahmāṇḍa Purāṇa*. [79] The wife of this sage has brought up the Kaurava king Ajapārśva, the great grandson of Janamejaya Parikshita. Whether the people or tribe called Vemaka, Vaiyamaka or Vairamaka derived their name from any one of these sources, is not known. But a tribe or people called Vemaki or Vemakī existed is evident from their coins, copper and silver.

The copper coin exists in the British Museum and it may be described as follows: [80]

Copper; square; size .55"; weight 31.5 grains.

Obverse: An elephant to right; a *nandipada* symbol behind in the bottom corner; Brāhmī legend *Vemaka[sa] janapadasa* (incorrectly engraved as *papadasa*).

Reverse: A bull to left; *triratna* and *svastika* symbols above; traces of Kharoshthī legend.

This coin discloses that Vemiki was a *janapada* state governed by the people. Most likely this was the state at the early period. Soon it became a *Rājanya* state as apparent from two silver coins. Till recently, only one coin was in the Lahore Museum; [81] recently a second coin came to light from a hoard and is now in a private collection in Netherlands. [82] They may be described as follows:

Obverse: Elephant to right with trunk upraised; below a line; trident-axe in front under the head of the animal; Brāhmī legend around (beginning from XI o'clock) *Rājño Vemikasa Rudravarmasa*

Vijaya[ka].

Reverse: Bull standing to right; a wavy line below; lotus in front under the head of the animal. Kharoshthī legend (beginning from IV o'clock) *Raṇa Vemikasa Rudravarmasa*, (in exergue) *Vijaya*.

(Pl.XXVI.9)

Here we have the name of *Rājanya* as Rudravarmā. On the coin is an additional epithet *Vijayaka* in Brāhmī and *Vijaya* in Kharoshthī, which is most likely used for Rudravarma besides the usual title *Rājā*. This new title reminds us of the Greek title *Nikētor* or *Nikephoros*, seen on the Indo-Bactrian coins: there they are rendered as *Jayadhara*. This epithet should be meaningful; quite likely Rudravarma might have turned out the Indo-Bactrian ruler Apollodotus or his successor from the Himalayan region and to proclaim his victory over him, he might have adopted this epithet imitating the adversary Indo-Bactrians.

Here it is noteworthy that the copper coin in its general appearance, looks like a late Indo-Bactrian or Saka-Pahlava (e.g. Azes) type. The bull and the elephant, the two chief motifs, are also seen on the silver coins. They recall the most common *hemidrachms* of the Indo-Bactrian ruler Apollodotus. His coins are very similar to these coins in their fabric, shape, size, weight and motifs. The Apollodotus coins appear to be the proto-type. Not unlikely, the copper coin had also borrowed its idea from the coins of the same ruler whose square coins in silver are the most common. These coins can be dated in the Apollodotus period and confirm the suggestion made above. The Vemiki may be placed in the mid of the first century BC.

Here some other silver coins also deserve our attention. They were known earlier only by two coins (Pl.XXVI.10-11) which were placed by Allan along with the coins of Audumbara.[83] Recently a hoard of these coins came to light, of which about fifty coins reached the hands of a London dealer and from him they reached to various collections.[84] These coins are also round like the afore-mentioned silver coins and bear the same obverse and reverse motifs--Elephant with upraised trunk and standing bull and with similar small symbols of trident-axe below and lotus. Only the legend is different. Here it reads both in Brāhmī and Kharoshthī as *Bhagavata Mahādevasa* in the upper part and *Rājārāja* in exergue. These coins may be distinguished into three distinct varieties based on the facial sides of the animals and then into some sub-varieties on the basis of small symbols on the back of the animals as follows:

I. Elephant with upraised trunk to left, trident-axe below the head; Bull to left, cluster of dots in front of the head, a Swastika on its back.

IIa. Elephant to right, trident-axe below its head; Bull to right, lotus in front below the leg.

IIb. As IIa but with a solid ball symbol above the bull.

IIc. As IIa but swastika and solid round ball symbols placed side by side over the back of the bull.

IIIa. Elephant to left, trident-axe below its head; Bull to right, lotus in front near its leg.

IIIb. As IIIa but an indistinct symbol above the elephant and a *yoni* symbol above the bull.

IIIc. As IIIa but swastika above the bull.

The legends on the obverse and reverse on these coins are our chief concern. Neither do they bear the name of the tribe nor of any *Rājanya*. Since

a part of the legend consists of the word *Mahādeva*, and the same is also seen on the coins of the Audumbara, scholars presumed that it was the name of an Audumbara chief (*Rājanya*).[85] They did not realize that the motifs on the two sides of these coins are altogether different from what are seen on the Audumbara coins but are the same as seen on the coins of Vemiki Rudravarmā mentioned above. So, if these coins are to be attributed to any tribal state they may be attributed only to Vemiki and never to the Audumbara.

This legend is comparable to the legend *Bhagavato Chatreśvara mahātmanah* found on certain Kuṇḍa coins.[86] These too bear neither the name of the tribe nor of any *Rājanya*. The entire legend is taken to mean 'God Mahādeva' on the Kuṇḍa coins. Just like that, here is the name of God Mahādeva and it refers to Śiva. The title *Bhagavata* on the coins of the two *janapadas* clearly indicates that they were issued in the name of their *iṣṭa-devatā*, to whom their state was dedicated. These coins show that the Vemikis had dedicated their state to Lord Mahādeva (Śiva) and it was being administered on his behalf, as was the case with Kuṇḍas and Audumbara state. If the issuing state was Vemiki these coins must have been issued earlier than the coins of Rudravarmā. Till then, it might not have been necessary to name the *Rājanya* on the coins.

In the exergue of the obverse and reverse of these coins we have a word *Rājarāja*, in the same way as we have *Vijayata* on the Rudravarmā's coins. Thus this should be an epithet. But for whom it has been used is not easy to postulate. The word in an ordinary way means 'King of kings'; but most likely it does not mean the same as *rajarāja*, used on the Śaka-Pahlava and the Kushāṇa coins. It might well stand for *Rājanya* or is an expression of the exalted position of the person, ruling on behalf of the deity. But most likely it is used for the deity himself as the 'King of kings', i.e. supreme.

Unfortunately we do not know the provenance of any of the coins. The copper coin, bearing the legend *Vemaka janapadasa* had come to the British Museum from the Indian Museum, Calcutta in 1889.[87] It must undoubtedly have formed part of some hoard and was given to the British Museum under the distribution scheme of the coins found as treasure troves. But we could not find mention of any such hoard discovered in that year or earlier. However, Allan believed that it might have come from Punjab, probably from Hoshiarpur district.[88] The provenance of the silver coin of Vemiki Rudravarma is not properly known. The two silver coins, issued in the name of Bhagavata Mahādeva, came to the British Museum from the collections of Cunningham and Gen. M. Clark. Cunningham had described this coin along with the coins of the Audumbara; he has vaguely said about his Audumbara coins that they were found in the northern Punjab.[89] It is, therefore, not possible to locate the Vemiki territory on the basis of any of these coins. But relying on the literary testimony, it can be said that the Vemiki people lived in the neighbourhood of Trigarta on one side and of the Audumbara on the other. They may thus, tentatively be located in the western part of the present Kangra district.

Vrishni

A silver coin of the following description is known:

Silver; round; .6"; weight 32 grams.

Obverse: Within an eight-squared elongated railing, a pillar showing a capital having half-lion and half elephant and surmounted by a triratna, Brāhmī legend between IX and III o'clock *Vrishni*

Rājajña gaṇasya tratarasya.

Reverse: An elaborate *chakra*. *Kharoshthī* legend (between XII and VI o'clock) *Vrishṇi Rājanna gaṇasa tratarasa*.

This coin was described by Cunningham along with Audumbara and Kulūta coins without any comment.[89] This has led many scholars to believe that the coin was found along with the coins of these people. This belief has prompted us to discuss the coin here.

Vrishṇi, the name that appears on the coin, was well known as the name of a people or tribe in ancient literature. The earliest reference is available in Pāṇini's *Ashtādhyāyī*. There the Vrishṇi is mentioned along with the Andhaka people.[90] Kautilya in his *Arthasāstra* refers to Vrishṇi as a *sangha* (republican state) and adds that these people could not resist their human passion and it led them to grief.[91] The *Mahābhārata* mentions a *sangha* (confederation) that was constituted of Vrishṇi, Andhaka and other tribes and was led by Vāsudeva (Kṛishṇa).[92] The *Purāṇas* contain numerous references to the Vrishṇi people.[93] It appears from some of the *Purāṇas* that the Vrishṇi was a sub-tribe of the Sātvat people and was one of the various sects into which the Yādavas were divided.[94] The latest reference of the Vrishṇi is available in the Mora (Mathura) well-inscription of a son of Kshatrapa Rajabula.[95]

That the Vrishṇi people had the *gaṇa* form of state is also attested from the coin where we have the word *gaṇa* in the legend. *Gaṇa* was a term in the Indian polity for the democratic republics where sovereignty rested with the people.

The word in between Vrishṇi and *gaṇa* in the coin-legend is a little perplexing. Cunningham read it as *Vrishṇiniraja- jñagaṇasya*. This was interpreted to mean '(The coin) of Jñagaṇa the Vrishṇi King' by S.K. Chakraborty[96] and D.C. Sircar.[97] But A. Bergney thought that Cunningham's reading did not make any sense; he discussed the legend in detail and concluded that the inscriptions were *Vrishṇi rājajña ganasya* in Brāhmī and *Vrishṇi rājanna (ga)...* in Kharoshthī.[98] Allan examined the legends and confirmed Bergney's assertion and on the basis of the clue available in the Kharoshthī version of the legend, he pointed out rightly that *jña* was the engraver's mistake for *nya* (*Rājña* Prakrit *rājanna*). The word is actually *Rājanya* and the correct legend would be *Vrishṇi Rājanya gaṇasya*. [99]

This corrected version of the legend drew my attention to a people, who are called Rājanya, in Pāṇini's *Ashtādhyāyī*[100] and to the coins that bear the legend *Rājana-janapadasa* and we thought that the coin in question was the joint issue of the Vrishṇi and Rājanya.[101] They might have formed a confederation. But at the same time it is also to be noted that *Rājanya* is a term of Indian polity, and was used for a class of people who were entitled for the administration of *gaṇa* or *sangha* form of state. We definitely know that in the Andhaka-Vrishṇi *sangha*, some numbers, i.e. the descendants of Svaphalaka, Chitraka, Sini and Vāsudeva bore the title *Rājanya* and some others like Dvaipayas and Haimayanas though belonging to that *sangha*, did not have that status.[102] So, it is not unlikely that the legend meant here that the coin was issued by the Vrishṇis, who were *Rājanya-gaṇa* (republic administered by the *Rājanyas*) or that the coin was issued by Vrishṇi-Rājanyas of the *gaṇa*.

The coin-legend bears another word towards its end. It was read by Cunningham as *bhubhrasya*:[103] it has been corrected by Bergney as *tratarasya*[104] and is accepted by Allan.[105] The word *trataras* here reminds us of its use as an epithet on the coins of several Indo-Greek rulers as the

Prākṛit translation of Greek *Soter* meaning saviour or protector.[106] This epithet was also used by a Greek ambassador for an Indian king in an inscription, inscribed on the Besnagar *Garuḍadhvaja*. [107] Here its use is very similar to the word *vijayaka*, that we have just seen above used on the Vemiki coin.[108] It seems that the *Vṛishṇi-Rājanyas* had proclaimed by the use of this word that they had protected or saved their land from the hands of some enemies.

Like the legends, the motifs on the two sides of the coins have their importance. But they have not yet been properly understood. The *chakra* on one side, has been described by Cunningham[109] and Allan[110] as a *dharmachakra*; meaning that it represented Buddhist *dharmachakra*. They left the motif on the other side unexplained. They may now be properly understood in the light of some clay-sealings that have been discovered at Sunet (district Ludhiana). They bear a long legend relating to the Vṛishṇi people in the lower portion and the upper portion shows four symbols: (i) lion-elephant; (ii) *mūsala*; (iii) *gadā* and (iv) *chakra*. *Gadā* and *chakra* are the well-known attributes of Vāsudeva Krishṇa and *mūsala* is also known as the attribute of his elder brother Saṅkarshana Balarāma. Saṅkarshana Balarāma had another attribute in the form of plough. This attribute may be interpreted as the lion-elephant symbol and identified as *simha-lāṅgūla*. It may well be said that the Vṛishṇi people used the attributes of their heroes Saṅkarshana Balarāma and Vāsudeva Krishṇa on their sealings as their national emblems. The same is the case with the coin. On one side the *simha-lāṅgūla* of Sankarshana Balarama and on the other *sudarśana chakra* of Vāsudeva Krishṇa is depicted. What the Audumbara people had done on their silver coin was followed here by the Vṛishṇi people. The former had venerated their ancestor Viśvamitra by portraying him, the Vṛishṇi people venerated their heroes Balarāma and Krishṇa. But instead of portraying them in their human form, they represented them by their attributes, in the traditional Indian manner.[111]

Traditionally the Vṛishṇi people are associated with Śūrasena (Mathura region). Their migration from Mathura region to Dwārkā is also known from the *Mahābhārata*. It was caused by the pressure from Jarāsandha, the ruler of Rājgriha. While they were at Dwārkā, they met their ruin due to their improper conduct. A civil war ensued between them.[112] Those who survived the calamity, were brought back by Arjun and settled in the Punjab in the vicinity of Bahudhānyaka region.[113] The clay sealings found at Sunet, testify their existence in the Punjab. So, it is quite likely that the coin was issued by those Vṛishṇi people that has settled there. That these Vṛishṇi people had occupied any part of Himachal Pradesh cannot, however, be positively stated. However, indications are there in the fabric, execution and bi-lingualism of the coin that they might have existed in the neighbourhood of the Audumbara and Kulūta people.

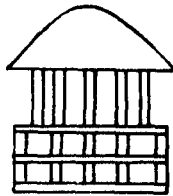
Puru or Paurava

Allan has described two copper coins under the Audumbara in his *Catalogue* and commented: "To the Audumbaras are also attributed the two coins from the same region (probably he meant Hoshiarpur district).... They have as types a stupa and a tree with cobra and taurine symbol in the field.[114] The inscriptions are too fragmentary to assist in the attribution.[115] Both the coins came to the Museum from J.P. Rawlins. A third coin from the same source is also described by Allan at another place in the same Cata-

logue.[116] This coin too, like the other two coins has the same two motifs and does not disclose the legends. Allan attributed this coin to the Rājanya people. His reason for this attribution rests on the motif—tree—which he has noticed on another coin. This motif on the coin is enclosed in a rayed circle; and the rayed circle, seen on the inscribed coins, is attributable to the Rājanya people. But the tree-motif on the coin in question is no way similar to the tree-motif on the other coin; and the rayed circle, the main distinctive feature of the Rājanya coins, is conspicuously absent. The coin is in no way different from the coins, described under the Audumbara series. The three coins are of the same type and their issuer or issuers were the same. A fourth coin of this very type existed in the collection of Narendra Singh Singhi and is published by K.K. Das Gupta.[117] All these four coins may be described as follows:

Copper; round; size .8 in. .65, .8; weight 53.5, 27.0, 111.3 grains. Weight and size of Singhi's coin is not recorded.

Obverse: A domed structure supported on four corners and a central pillars and surrounded by a railing as shown below. Brāhmī legend around (not properly available on any specimen).



Reverse: Tree-in railing with three pairs of straight branches; three leaves at the tip of each branch and at the top of the stem. To its left *nandipada* and to right a triangular object placed over a rectangular platform (identified by Allan as cobra). Traces of legend (most likely Kharoshthī) around.

The Brāhmī legend on the obverse is suggested as *Purajanapadasa* by Das Gupta.[118] But only first two letters are clear on the coin published by him; third letter is also visible but we are unable to say if it is ja, as read by Das Gupta. The first two letters are also clear on one of the British Museum coin but Allan did not read it.[119]

Das Gupta, on the basis of his conjectural restoration of the legend, has suggested that the coin was issued by an assembly consisting of the people, one or more than one *pura* (town) and one or more than one *janapada*. He depends for his suggestion on the expression *paura-janapada* found mentioned in ancient literature. His suggestion is, however, hypothetical and has no basis. We do not subscribe to his interpretation of the legend. In our opinion, the coins are the issues of a *janapada* called Puru.

Puru, as a people or tribe are well known in the Vedic period. They resided in the western region (*Praūchya diśā*). In Rgveda, Puru and Bharat people are said to have kindled fire on the Dṛishadvatī, the Apāyā and the Sarasvatī rivers, which means that these people had established their settlements on the banks of these rivers.[120] The Agni of the Bharata people is celebrated as victorious over that of Puru.[121] The Puru tribe is also mentioned in the hymn addressed to Indra and Agni along with the Anu, Yadu and Turva-

sa people.[122] In the Sudāsa victory hymns, the Puru are referred to as the enemies of Sudāsa.[123] The victory of Puru people over the Dasyus is mentioned in several *maṇḍalas*. In recent times, the Paurava (Puru people) find mention in the records of western historians. Their king (Porus, the king of Puru people) had opposed Alexander the Macdonian soldier, when he entered India.[124] They are also mentioned in the *Bṛihat-saṁhitā* as existing in the northern division along with the Yaudheyas and Ārjunāyana[125] and in the north-east with the Kashmiris and the Kulūtas.[126]

The architectural motif on the coins reminds one of the Audumbaras and the Kulūtas. The representation of architecture on the coins of all these three tribes, indicates that they all were neighbours almost in one and the same period. And the Paurava (Puru people) may be placed in the Hill region near Kulūtas. It seems that they had migrated to this region from their original home in the western Punjab by the second century BC.

Paurava (Puru people) seem to have issued some more coins. Allan had described seven copper coins that hailed from the Punjab (Rodgers and Clive-Bayley collections) without any attribution.[127] These coins may be described as follows:

Copper (most likely billon); round; size .6 to .7"; weight varying between 23 and 62.5 grains.

Obverse: Lion standing upright with raised tail. Brāhmī legend around.

Reverse: Dense leafy tree with a railing; symbols on its either side.

The legend on these coins, as deciphered by Allan,[128] has been restored by Mitchiner; he reads them as follows:[129]

(i) [Rājño] P[u]revasa Datamitasa.[130]

(ii) [Rājño] [Purava]tasa Vijayanayasa.[131]

(iii) [Rājño] [Purava]tasa vijanayasa.[132]

We are not very much satisfied with the restoration of the legends but they undoubtedly disclose the names of two rulers who may be Paurava.

Kuṇinda

Puranic literature is replete with the references to the tribe or people called Kuṇinda.[133] It is variously mentioned as Kulinda, Kauṇinda and Kaulinda. We know something definite of these people from the *Mahābhārata*. In its Sabhāparva, Kuṇinda are said to be the first tribe conquered by Arjuna in his north-west march from Indraprastha.[134] They are mentioned along with the Paisācha, Ambashṭha, and Barbarā, all described as mountainous people.[135] Again, they are said to have lived on both sides of the river Sailoda and to have sent lump of *pipilikā* (ant) gold to the king Yudhishṭhira.[136] Another passage alludes to the Kuṇinda having many territories[137] and living in hundreds of groups.[138] The *Bṛihat saṁhitā* places the tribe in the north-east division with Kashmira, Kulūta and Sairindhra.[139]

Besides these and many other literary references, Kuṇinda as a state are known from their silver and copper coins.[140] Their silver coins appear to follow the module of the *hemidrachm* of the later Indo-Greek kings. These coins are round .65 to .7" (rarely .8") in diameter and weigh between 30 to 38 grains. Their motifs are entirely Indian, which may be described as follows:

Obverse: On the left a deer[141] certain symbols around the animal; to right a female figure facing, right hand upraised and left hand placed on hip. Brāhmī legend (beginning from about VII o'clock) *Rājñah Kuṇḍasa* (or *śya*) *Amoghabhūṭisa* (or *śya*) *Mahārājasa* (or *śya*).

Reverse: In centre, six-armed hill with an umbrella at the top; above it tri-ratna symbol; on left swastika, below it *Indira-dhvaja* (triangle-headed standard), on right tree-in-railing; below a wavy line. Kharoshthī legend around (beginning at V o'clock) *Raṣṭa Kuṇḍasa Amoghabhūṭisa*. In the exergue *Maharajasa* written independently.

(Pl. XXVI. 13-14)

The Copper coins follow silver coins in their motifs and appearance but the reverse Kharoshthi legend is replaced by a border of dots (Pl. XXVI.15).[142] Copper coins are of two distinct classes. One class of coins (Class I of the *Catalogue*), which are common, have the motifs same as the silver coins described above, viz. deer to left and the female figure to right. The other class of coins (Class II of the *Catalogue*), which are rare, have the deer and the female figure with the female figure on the left and the deer on the right. Accordingly the face of the deer is also changed. Again on the basis of the reverse, these coins may be distinguished in a number of varieties and sub-varieties. There the places of the symbols that are to the right and left of the central Hill symbol are different.

The coins of Class I may also be further distinguished into several varieties according to the placement of the minute symbols around the animal on the obverse and some minor changes in the forms of the reverse symbols.

Some coins of Class I and all the coins of Class II are quite neat in their fabric and bear good legends. They are .65" to .7" in size and weigh between 41 and 62 grains. But the other coins of Class I are coarse in their fabric and have incomplete legends. They are larger in size (.8" to 1.1") and may be seen in several weight groups; (i) 162 grains; (ii) 95 to 130 grains; (iii) 35 to 60 grains; (iv) 20 to 30 grains and; (v) about 10 grains.

The coins of the coarse fabric, that are absent in the Chakkar hoard have given rise to the speculation that they are imitations made by early Kushāṇa invaders, as they had imitated the coins of Hermaeus in the Gandhara and adjacent regions.[143] But in our opinion, the two distinct fabrics are the coins of two different periods and were issued in two different regions. The silver and the neat copper coins were mostly current in the region of Himachal Pradesh.

The finds of silver coins are as follows:

1. In 1892, 54 silver coins were found along with 21 *hemidrachms* of *Apollo-dotus* at Tappa Mewa in Hamirpur district.[144]

2. Three silver coins were found along with 30 *hemidrachms* of *Apollo-dotus* at Jwalamukhi in Kangra district.[145]

3. Some time towards the end of 1971, a hoard of silver coins of *Apollo-dotus*, *Vemaki* and *Kuṇḍa*, mixed together was found somewhere between Ambala and Chandigarh. The exact content is not known.[146]

A big hoard of copper coins was discovered in the early 1970s when the foundation for a building was being dug in the village Chakkar in the district of Mandi. The exact content of the hoard is not known but about 540 coins were recovered and are now in the State Museum, Shimla and Bhuri Singh Museum, Chamba and are catalogued in this work. They include a bulk of *Kuṇḍa* coins of *Classes I and II* of the fine fabric and have some coins of *Yaudheya/Kumara* and two kings, who perhaps do not belong to any of

these tribes. None of the coins in this hoard have coarse fabric.

The copper coins of the coarse fabric are found in places that are far away from Himachal Pradesh. They have been found in the following places:

1. Two coins were found at Sunet near Ludhiana.[147]
2. One coin is from Karnal.[148]
3. Several coins were amongst the coins described by Prinsep from Behat, near Saharanpur.[149]
4. A hoard of about 1000 coins were discovered in 1880 in the village Sumari, just above the town of Srinagar (Garhwal). The coins were subsequently melted; but a few of them were kept by Lala Manohar Lal, a prominent resident of Srinagar.[150]
5. Some coins were brought to Lala Manohar Lal from Bahattisera and Dewalgarh, places quite near to Srinagar (Garhwal).[151]
6. Prayag Dayal had procured some coins from Srinagar.[152]

These finds clearly indicate that the coarse fabric coins of the Kuṇinda were current in the district of Garhwal and Saharanpur in Uttar Pradesh, Karnal district in Haryana and Ludhiana district in Punjab. Cunningham has mentioned that these coins were mainly found between Ambala and Saharanpur.[153]

In view of the find of the Kuṇinda coins in two district fabrics and in two, clearly defined areas some distance from each other, it is quite apparent that they relate to two different periods. Most likely, the Kuṇinda people lived first in the western part of Himachal Pradesh and at some time later they migrated to the east and settled in the region covered by Garhwal, Saharanpur and Ambala.

The legend on these coins, *Rājñah (Rañña) Kuṇindasa (or sya) Amoghabhūtiśa (or sya)*, has been variously rendered into English.[154] Without going into the details of those renderings, we would like to say that it apparently means 'the coin of the Kuṇinda king Amoghabhūti'. As such, Amoghabhūti was the personal name of the *Rājanya* of the Kuṇinda people. But the distinct division of the coins into two classes and amongst them into a large number of varieties, renders it unlikely that the coins belonged to the reign of any one single ruler. Amoghabhūti may have been an epithet of the Kuṇinda *Rājanya*. But we are inclined to say that this is neither a personal name nor an epithet. The term Amoghabhūti stands for Śiva. It needs not be said that Amogha and Bhūti, are the two names of Śiva. The two names are put together to highlight his two aspects. The entire legend on the coins may well be compared with the legend *Bhagavata Mahādeva* on the Vemiki coins. The legend here conveys 'the god Śiva, the king of the Kuṇinda people'. And it means that the Kuṇinda people were ruled in the name of their favourite deity Śiva, like the other tribal states. On the Kuṇinda coins is found another word, *Maharajasa* written independently in the exergue in the Kharoṣṭhī inscription. This reminds one of the term *Rājarāja* placed on the Vemiki coins issued in the name of Mahādeva in the same manner in the exergue. The two words *Rājarāja* and *Mahāraja* are almost synonymous. If these words are placed exactly in the same place where we have the king's name on the Indo-Greek and Śaka-Pahlava coins, they signify 'some' thing greater than simply meaning 'king of kings' or the 'great king'. Quite likely, the presiding deity Śiva of the Vemiki and Kuṇinda people was given specific names for identifying him as their own supreme lord.

Yaudheya/ Kumāra

The Chakkar hoard of copper coins, which is referred to above as consisting mainly the coins of Kuṇinda, included 42 coins of the same weight, shape, size and fabric as the Kuṇinda coins of the hoard;[155] but the motifs and legends are quite different. Some similar coins also exist in the collection of K.K. Maheshwari of Bombay.[156] British Museum also has a coin of this variety.[157] These coins may be described as follows:

Obverse: Six-headed god (Kārttikeya) standing facing, holding spear in right hand. A Brāhmī legend around.

Reverse: Six-headed goddess, standing facing, right hand upraised and left hand placed on hip;[158] to left, a six-arched hill surmounted by the tri-ratna symbol; to right, a tree-in-railing; below a wavy line. All surrounded by a border of beads.

(Pl.XXVI.16)

The heads of the god and goddess are seen on these coins in two forms: (i) five heads arranged in the form of a circle around the sixth central big head; (ii) six heads arranged in two parallel rows of three heads each. The first form is seen on all the coins of the Chakkar hoard. The second form is noticed on a coin in K.K. Maheshwari collection [159] and on the silver coin in the British Museum.[160]

The British Museum copper coins bearing these very motifs, described as the coins of the Yaudheya people, may be classified into three varieties; (i) parallel forms of the heads of god and goddess both; (ii) god with the circular arrangement of heads and goddess having the parallel rows of heads; (iii) god with parallel rows of heads and the goddess having the heads arranged in circle with a head in the centre.[161] These British Museum coins are quite distinct in their fabric, weight and size. They are very coarse in their fabric and execution and are in the proximity of an inch in their size and weigh between 150 and 180 grains. The provenance of these coins is not in any way specifically recorded by Cunningham. These coins, along with some other varieties of coins are classified by him as the coins of Yaudheya people. As such, without distinguishing the types of the coins of the people, he says at one place that they are found all over Punjab.[162] At another place, he says that they are found in Eastern Punjab and all over the country between the Sutlej and Yamunā.[163] At a third place, he mentions that two large finds were made at Sonapat between Delhi and Karnal.[164] Again, he says that the coins are found in plenty in the country to the west of Yamunā.[165] The coins are found in the east in Bhalner, Abhor, Sirsa, Hansi, Panipat and Sonapat.[166] No conclusion about the diffusion of these coins can be drawn from what Cunningham has said. However, there are two well-defined hoards of these coins to indicate their locality. One of the hoards consisted of 164 coins and was discovered as early as 1936 in the village Panjya in Jaunsar Bawar area of Dehradun district.[167] The other hoard consisting of more than 119 coins was discovered in some village near Lansdown in Garhwal district sometime earlier than 1956.[168] These hoards precisely locate the people who issued these coins in the districts of Dehradun and Garhwal. In this light it may be inferred from Cunningham's statements that these coins had some wide diffusion towards the west of Saharanpur district in Uttar Pradesh and in some areas of Haryana and Punjab.

In any case, it is quite clear that the coins of the two distinct fabrics do not belong to one and the same area. They had their own areas of circula-

tion. Yet the remarkable fact about all these coins is that they bear the same legend. The legends on all the coins are very much fragmentary; they can, however, be restored as *Bhagavata sva* (or *sa*) *mino Brahmanya Devasya* (or *sa*) *Kumārasa* (or *syā*). The curious feature of the indiscriminate use of *-sa* and *-syā* in the genitive that we have seen in the legends on the Kuṇḍa coins, is also noticed here.

This legend reminds us of the legend *Bhagavata Mahādeva* on the silver coins that we have attributed to the people called Vemiki.[169] The word *Bhagavata* is common in both the legends and means one and the same thing—the worshipful God. It follows on these coins with *Svāmī Brahmanya Deva Kumāra*, which are the three distinct names or epithets of the god Kārttikeya, and replaces the name Mahādeva of the Vemaki coins. Thus the legend shows that Kārttikeya was the presiding deity (*ishta-devatā*) of the people, who issued these coins. Here also, the name of the issuing people is missing like in the Vemaki coins.

There is nothing else on the coins to indicate their issuers. But on a silver coin of this very type which is in the British Museum, Cunningham had seen the legend on it as *Bhāgavata Svāmīna Brāhmaṇa Devasya*. [170] Allan modified it as *Bhāgavato-svāmīno Brahmanya Yaudheya*. [171] This coin-legend, according to Allan, helps in attributing the copper coins to the Yaudheya people.

But to us, the evidence of this silver coin for the attribution of these copper coins to the Yaudheya people, is very much dubious. A large portion of the coin towards the edge that contains the legend is broken and missing. This is quite clear from the illustration given in the *Catalogue*. [172] From XII to VI o'clock, the edge portion is all gone; nothing of the legend is available on that side except the trace of a letter at about V o'clock. Then from VI to IX o'clock only faint traces of the legend are visible and it is difficult to make out these traces. It is only between IX and XII o'clock that a few truncated letters may be seen and of them only *Brahma* is fairly clear; the preceding letters may be presumed to be *svāmīna*. [173] On the basis of these few letters, it may be surmised that the legend on the coin might be *Bhāgavato Svāmīno Brahmanya devasya* (or *sa*) and the coin had the same legend as known from the copper coins. On the basis of the legend on the copper coins, the natural assumption would be that if *devasya* (or *sa*) was followed by any word, it would have been only *Kumārasya* (or *sa*) but never *Yaudheya*. The silver coin, thus, is in no way any evidence to attribute the copper coins to the tribe or people called Yaudheya.

On some copper coins of the Yaudheya people, that have the legend *Yaudheya gaṇasya jaya*, the figure of Kārttikeya on one side and of his consort on the other are found in the same way as we see here on these coins. The only difference between the coins of the two series is that here they are multiheaded while on those coins they were uniheaded. On the basis of the identical god and goddess on the coins of the two series, both the series may be attributed to one and the same people, i.e. Yaudheya. But this is in no way any conclusive evidence in favour of the Yaudheya people. We know Mahādeva (Śiva) was the *ishta-devatā* of a number of tribal people, viz. Audumbara, Vemaki and Kuṇḍa. In the same way Kārttikeya might not have been the presiding deity (*ishta-devatā*) exclusively of the Yaudheya people.

Here the word *Kumāra* in the inscription, needs our attention. *Kumāra* undoubtedly is one of the names of Kārttikeya; but it is a matter of commonsense that here it could not have been used for him, as his name was already mentioned in the inscription as *Svāmī Brāhmaṇa*. There would be no sense in repeating his name in any other form. We do not know any pre-

cedent where any god or goddess is mentioned on the coin with two names side by side. So, it is most likely that *Kumāra* is not meant here for him. *Mahābhārata* mentions a tribe or people named *Kumāra*, along with the Kashmira, Sibi, Trigarta, Yaudheya, Vemiki, Audumbara and some other tribes, who had brought tributes to Yudhishtira.[174] It is quite likely that the tribal people, *Kumāra* had issued these coins. Scholars may hesitate in accepting this suggestion as there is no instance where a tribal name is used in singular unless it is employed as an adjective. But to us this is not strong reason to think otherwise. Quite likely *Kumārāsa* was used here for *Kumāra-gaṇasya*, *gaṇa* was to be understood.

We leave the attribution of the coins open but will add that both Yaudheya and *Kumāra* tribes existed in Himachal Pradesh.

Kāḍa

Several copper coins bearing the legend *Kāḍasa* are in the British Museum collection. Provenance of none of them is recorded; but some of them have come from the collections of Whitehead and Rodgers.[175] Since these collections were mainly formed in the Punjab, it may well be presumed that the *Kāḍa* people or tribe belonged to some territory close to the Punjab. Most likely they lived close to the *Kuṇindas*, as appears from the find of their one coin along with the coins of the latter.[176] On this basis, we cannot precisely locate them; but they might well have been having their small kingdom (*janapada*) somewhere within the Siwalik region.

The coins of the *Kāḍa* people are very crude, made of copper with the casting technique. Brāhmī letters on them, indicate that they existed in the later half of the third or the early second century BC. As such, it seems that they existed before the Audumbara, Vemiki and *Kuṇinda*. And with the rise of these people they faded.

Cunningham considered the legend *Kāḍasa* as derivative of *Kada* or *Kadru*, whom he considered the ancestors of *Kadaikas*, a sub-division of the *Kunets*. [177] Some scholars take *Kāḍa* as the derivation of the Sanskrit name *Kadru*, the name of the mother of the *Nāgas*. Recently, a suggestion has been made that the *Kāḍa* people were *Kaṭha*, the *Kathoi*, who figured prominently in the accounts of Alexander's invasion. The Macedonian forces had faced a tough resistance from these people. At that time they existed in the territory lying between the Ravi (*Hydraotes*) and the Beas (*Hyphasis*). These people might have moved to the hills in later times, when had felt pressure during the Mauryan imperialism or of the thrust of the Indo-Greeks, like some other tribes or people of the north-west.

Varsha-Gaṇa

The Chakkar Hoard of copper coins, which is referred to earlier and is described fully in the *Catalogue* part of this work, included 10 coins along with those of the *Kuṇindas* and *Kumāra* (*Yaudheya*), which disclose two monarchical names--*Bhadrachosha* and *Jayavarmā*. The British Museum possesses a coin of the coarse fabric and is catalogued along with the coins of *Yaudheya*. [178] On it Allan has read only *Bhānuva*; but its illustration shows that *rma* after *va* is also there. (Pl. XXVI.17) [179] Coins of this *Bhānuvarmā* were also discovered along with the Coins of *Yaudheya* (which we attribute to *Kumāra*) in Lansdown Hoard. [180] On them S.C. Kala had deciphered the legend as *Bhānuvasa* or *Rājā Bhānuvasa*. [181] But none of the coins, illustrated by him, reveals the genitive termination *sa*; it is his conjectural restoration. The Lansdown

hoard also discloses the coins of another ruler named *Rāvaṇa*. [182] The coins of Chakkar and Lansdown hoards, taken together, place before us the names of four rulers—*Bhānughosha*, *Jayavarmā*, *Bhānuvarmā* and *Rāvaṇa* in a row; but they afford no clue about their chronology.

The coins of these four rulers have nothing in common either in their legends or in the motifs to associate them with the *Kuṇindas* or the *Yaudheyas* (*Kumāras*). They appear to form an independent monarchical dynasty, that over-threw the tribal people from the entire region that was then held by them. The *Yarmā* ending names—*Jayavarmā* and *Bhānuvarmā*—bring to our minds one *Silavarmā*, who is known to have performed four *aśvamedhas* (Horse sacrifices), according to the brick inscriptions, discovered at Jagatram near Kalsi in Dehradun district. [183] He is called there as the king of *Yugaśaila* and belonging the family of *Varsha-gaṇa*. We are tempted to associate this *Silavarman* and his dynasty with the rulers known from the coins for two reasons. The find-places of the Inscription and the Lansdown Hoard bring them close to each other; and then two of the rulers have the same endings as *Silavarman* of the Inscription. The *Varsha-gaṇa* may be interpreted in the light of *Yaudheya-gaṇa*, found mentioned on coins. There might have existed people called *Varsha* in this region and all these kings might have been their *Rājanyas*. Not unlikely, these *Rājanyas* might have assumed monarchy for themselves, disregarding the system of democracy. However this is only a hypothesis.

KUSHANA AND THE GUPTA PERIOD

We do not hear anything of the tribal people or the monarchical states of the region of the Himachal Pradesh in any subsequent period, viz. after the first century AD. Most likely, the democratic system gradually collapsed, as is evidenced in the afore-mentioned discussions of the tribal coins. The tribal coins bore the names of their *Rājanya* (leaders); they call themselves *Rājā*. They perhaps established their own petty principalities, that came to be known in later days as *Rahun* and *Apthakurai*. The existence of some such petty rulers is suggested from some inscriptions that are found in the Hills.

Some scholars assume that the tribal states were absorbed by the *Kushāṇas* and later by the *Guptas*; and that the Himachal region formed part of their empire. But any domination over the Himalayan region either of the *Kushāṇas* or of the *Guptas*, even nominal, is not substantiated either from the literary or archaeological sources.

So far we are aware, only one *Kushāṇa* coin and that of *Wima Kadphises* is so far known from the Himalayan region. This coin, in the Shimla Museum, is said to have been found in the Chakkar Hoard along with the coins of the *Kuṇindas*, *Yaudheyas* (*Kumāras*) and a few monarchical rulers. We are not sure if any importance to this solitary coin may be attached to form any opinion about the history. But if it has any bearing on the history then, it may be assumed that the *Kushāṇas* might have entered for a short while in the Himalayan region bordering the plains. But their entry might have been only a hurried one. It left no lasting effect. No coin of *Kanishka* or *Huvishka* is known anywhere in the region.

Likewise, no coin of the *Guptas* in any metal, has been found anywhere in Himachal Pradesh. So, it is not possible to say if they had any hold here. But in a passage of his *Kāvya-mīmāṃsā*, *Rājaśekhara* alludes to the presence of *Chandragupta II* in the Himalayan region, when he says that, 'The women

of Kārttikeyanagar are singing your *Kirtti* on the tupe of the Kinnaras near those rock-shelters (*guhā*) of the Himalayas, where Sarma-gupta (Rāmagupta) found himself besieged, was very much disheartened and returned back only after surrendering Dhruvasvāmīnī to Khasa ruler.[184] Here is an indication of Rāmagupta episode.

The Mehrauli pillar inscription of Chandragupta II also deserves some consideration in the present context. This pillar was brought to the present site of Mehrauli by the Tomar ruler Anaṅgapāla in VS 1109 (AD 1052). The bard Chandra, in his *Prithvīrāja-rāso*, refers to a tradition about this pillar that was current in his time. According to it, an ancestor of Anaṅgapāla, named Kalhana was out on a hunting expedition when he noticed an unusual occurrence. A hunting dog was frightened at the sight of a hare (*śaśaka*) which was sitting with its kittens. His priest explained this event by saying that the land, where the event occurred was the land of braves; even the hares of that place were such that the hunting dogs did not dare to face them. He suggested to the king to build a town at the spot; and at that spot a pillar was erected.[185] We may not be sure of the historicity of what the bard had narrated but it is not unlikely that the Mehrauli pillar was erected at the place where Rāmagupta episode had occurred. The *śaśaka* was perhaps the allusion of Chandra (Chandragupta II) as a hare is seen in the patch on the surface of moon (Chandra) the hunting dog perhaps refers to the Khasa king, who was killed by Chandragupta II.

The pillar, according to its own testimony, was originally erected at a place called Vishṇupada.[186] Vishṇupada was situated on the Sudāmā Hills in the Bāhlika (Kangra) according to the *Rāmāyaṇa*. The river Vipāśā (Beas) flowed by its side.[187] D.B. Bhandarkar identifies Kārttikeyanagar, mentioned by Rājasekhara, with Vishṇupada; and actually a Vishṇupada exists near Naqarkot (Kot Kangra).[188] If any credence can be given to what is said above then Chandragupta II had occupied this region for a short period. But some cogent evidence is required before it is accepted as history.

HŪNAS AND MAUKHARIS

A nomadic tribe called Hūṇa (also known as Ye-tha, Hephthalite or Epthalite) that had occupied the Oxus valley at some earlier time advanced towards India sometime in fifth century AD. They crossed Hindukush and occupied Gandhāra. Their progress was checked by the Gupta emperor Skandagupta either during the reign of his father or at the very beginning of his own. The Hūṇas advanced from the Punjab at the close of the fifth or the beginning of sixth century AD and covered Uttar Pradesh, Rajasthan and Kashmir. In course of their occupation of these territories, they might have extended their power towards the east in the Himachal Pradesh. The Bhuri Singh Museum, Chamba has a silver coin of the Hūṇa ruler Mihirakula, an imitation of the Gupta silver coin. The coin originally formed part of a lot of 557 silver coins that came to the Museum from the *toshākhānā* of the Mandi State. On the basis of this solitary coin of indefinite provenance no history can be written. But the likelihood of the Hūṇa occupation is there.

Toramāṇa, the famous Hūṇa ruler was succeeded by his son Mihirakula in about AD 515. *Rājatarāṅgiṇī* refers to him in great detail. It mentions him as a powerful king, who ruled over both Gandhāra and Kashmir. He is described as a king of violent disposition and heart-rending tales of his cruelty are told at great length. It is not mentioned anywhere that any region of Himachal Pradesh was under Toramāṇa, during his occupation of Kashmir.

But their existence may be inferred in an indirect manner.

Ferishtā, in his history states that at an early period, a king of Kanauj, Rāmadeva Rāthor by name, overran the Siwalik Hills as far as Bahu fort, i.e. Jammu fort. This expedition is said to have lasted for five months. During this period 500 petty chiefs were subdued, amongst them the Rājās of Nagarkot and Jammu are specifically named.[190] This account of Ferishtā is very much confused and unreliable. He assigns the occurrence of this in first century AD but at such an early date neither the Rathor existed anywhere in the country nor any Rathor ruler named Rāmadeva is known to history and the date on the very face is impossible. Most likely, it may be that some Maukhari expedition as they are the only known people at any early date to be associated with Kanauj.

The presence of the Maukharis in this region is inferred from a copper-plate inscription, which is said to exist in the Paraśurāma Temple at Nirmand, 21 miles north-east of Pluch in the Kullu valley. It refers to Kapileśvara temple, which was constructed at a time earlier than the time of the inscription by one Mahārāja Sarvvavarman who was in no way related to the dynasty, which was concerned with the inscription.[191] This Mahārāja Sarvvavarman may be the Mahārāja Sarvvavarman, the father of Maukhari Isānvarman as so far no other Sarvvavarman is known as a ruler anywhere in the country in and about this period.

In an inscription of the Later Gupta dynasty of Magadha, it is said that the Maukharis had defeated the Hūṇas.[192] If Sarvvavarman, mentioned in the Nirmand inscription was the Maukhari ruler, he might have come to the area only in an expedition against the Hūṇas, whom he could have met the nearest only in this region.

Anyway, Maukhari's suzerainty over the Himalayan region may specifically be inferred from the travel accounts of the Chinese traveller Yuan-Chwang. He has mentioned that when he was about to set out on his return journey, he was placed by Harshavardhana under the protection of U-di-to, the king of Jalandhara (Kangra).[193]

SUPREMACY OF KASHMIR

The history in the preceding pages gives the idea that the region of Himachal Pradesh was in one way or the other, influenced by the kingdoms of the plains. But most likely Kashmir wielded its supremacy over the western part of Himachal Pradesh during all these years.

It appears from the *Rājatarāṅgī* that Trigarta was a part of the kingdom of Kashmir during fifth century AD. In about AD 470, Sreshtasena (Pravarasena I), the king of Kashmir bestowed the land of Trigarta upon Pravareśa temple.[194] Then a conquest over the Trigarta country in AD 520 at the hands of Pravarasena II is mentioned.[195]

During the reign of Durlabhavardhana, the founder of the Karkoṭa dynasty, Yuan-Chwang had visited Kashmir. According to him at that time, i.e. in the seventh century AD, five states--Taxila (Rawalpindi), Simhapur (Salt Range), Uraśa (Hazara or Abbotabad district), Pan-nu-tao (Punch) and Rājāpur (Rajori) were the subjects of Kashmir. This indicates that some parts of Himachal Pradesh were under the Kashmir supremacy.

In AD 709 Muhammad bin Qāsim, the Arab governor of Sind, had led an expedition into India. According to *Chacha-nāmā*, he proceeded from Multan to the frontiers of Kashmir. He conquered Kiraja or Kīra (Kangra) country.[196] Then Lalitāditya Muktāpīḍa, the king of Kashmir (AD 724),

turned out the Arabs and freed the country from their depredation.

Hereafter, the Kashmir kings are known to have had matrimonial alliances with the ruling families of Chamba and Jalandhara and at times they also strained relations with them, till their own fall in twelfth century AD.

KINGDOM OF CHAMBA

A dynasty of rulers, that identifies itself as the descent of the house (*gotra*) of Mūshana or Moshuna, established its kingdom sometimes towards the end of seventh century AD at Brahmor (ancient Brahmapur) in the upper Ravi valley, about twenty-five miles south-east of Chamba town.[197] A large number of inscriptions of this dynasty are known; but they are mostly dated in the regnal years of the individual rulers. So, the exact chronology of the rulers and their precise date is not possible to calculate.

The inscriptions on the Lakshmī and Gaṇeśa images at Brahmor, mention in the lineage of Mūshana, the names of Ādityavarmadeva, Balavarmadeva and Divākaravarmadeva as the predecessors of Meruvarman, the first ruler of the dynasty. Meruvarman is placed in *circa* AD 700.[198] He is called *Rājādhirāja*. The Gum inscription, that preserves the name of his *sāmanta* Ashadhadeva, shows that his kingdom extended down the Ravi valley.[199] His dominion was also extended to the left bank of Ravi, is disclosed from the Chatrahi inscription.[200] According to this inscription, Meruvarman conquered his 'enemies in the invincible castles'. This amounts to suggest that he forcibly extended the kingdom that was held by his ancestors.

Next we hear the name of Mṛityuñjayavarman from the Prolira-gala inscription.[201] Neither his relation with Meruvarman nor anything else is known of this king.

From the tenth century AD, the inscriptions relating to the Mūshana dynasty become numerous. They are all copper-grants, issued from the town of Chanapaka (Champā-Chambā), which is situated on the river Ravi. According to the legend, it derived its name from Champāvati, the daughter of Sāhillavarman. In her honour Sāhillavarman had also built temple still known as the Champāvati Temple.

No inscription of the time of Sāhillavarman is known but two copper-plates of eleventh century AD[202] disclose some information about him. It is said that he was in alliance with the kings of Trigarta (Kangra) and Kulūta (Kūlūt) and had repulsed the joint attack of the Sāmantikas and the Kīra army of the king of Durgara (Dugara). The Sāmantikas were the people of Sumarta, a tract in Basohli (Balor) region, which is frequently mentioned in the *Rājatarangīnī* as Vallapur. Sāhillavarman, while extending his kingdom down the Ravi valley might have naturally come into conflict with the king of Vallapur or Sumarta. He would have in turn sought the help of his neighbour Durgara (Dugara). In this conflict Sāhillavarman might have had the support of his neighbours Kangra and Kulu. With Kulu, he is said to have blood-relations according to one of the two inscriptions.[203] It is also mentioned that Sāhillavarman had defeated the *Turushkas*. This means that he had joined hands with the Sāhīs in repulsing the attack of Turks in Kabul valley during the time of Alptagin. Sāhillavarman is called in the inscription of his son *Paramabhṭṭāraka Mahārājādhirāja*. [204] It is also known that he had married Nenna and to her was born Yugākaravarman.

Yugākaravarman succeeded his father Sāhillavarman. He is known from an inscription of the tenth year of his reign.[205] He had married Tribhuvanalekhā. He had another wife called Bhogamatī. Like his father, he is also

known as *Paramabhaṭṭāraka Mahārājādhirāja*. [206] Nothing else is known of him.

Yugākaravarman's son Vidagdha, born of Bhogamati had perhaps succeeded him. Two inscriptions are known of his times. One is of the very first year of his reign; it is of his feudatory Thakkika. [207] The most interesting in this inscription is that Thakkika calls not only himself but also his father *Mahārājādhirāja*, which was the title only of the sovereign in that period. Furthermore, the earliest member of the family is mentioned as *Mukutādhipati Mahārājādhirāja*. The other inscription is Vidagdha's his own of the tenth year of his reign but it furnishes no information about him. [208]

Then there are three fountain inscriptions dated in the reign of Trailokyadeva. [209] His relations with Vidagdha or any other member of his family are not mentioned anywhere. So, Vogel thinks that he did not belong to this family but was a ruler of the neighbouring state of Balor (Vallapur). [210] He places him before Kalaśa[pāla] the ruler of that place, who is mentioned in the *Rājatarāṅgiṇī* as an antagonist of Ananta of Kashmir. [211] However, noteworthy is the fact that Trailokyadeva is called not only *Paramabhaṭṭāraka Mahārājādhirāja* like Vidagdha and his forefathers but also bears an additional epithet *Parameśvara*. [212] Thus in every likelihood he belonged to the family of Chamba rulers. He is placed in about AD 1041.

Then we have one *Paramabhaṭṭāraka Mahārājādhirāja Śrīmat-Sālivāhanadeva*, known from two inscriptions of his sons. [213] In them he is directly associated with Sāhildeva of Mūshana family. This Sālivāhana may be identified with Sāla, the ruler of Chamba, who was vanquished by the Kashmir king Anantadeva according to the *Rājatarāṅgiṇī* [214] and Bilhana's *Vikramānka-deva-charita*. [215] Quite likely, Anantadeva's expedition against Chamba was to assert the old claims of Kashmir's suzerainty over the principalities of the Ravi river. This event is placed by Vogel between AD 1050 and 1060. [216]

According to the *Rājatarāṅgiṇī*, Sāla was replaced by another king on the throne of Chamba by the Kashmir king. [217] Most likely he was Somavarmā, the son of Sāla (Sālivāhanadeva). He is mentioned in two inscriptions but no events of his reign have been recounted anywhere. [218] He was succeeded by his brother Āsaṭa, who is known by his two inscriptions but they do not disclose anything about him. [219] However, he can be identified with the chief of Chamba, who was one of the eight chiefs that visited Srinagar in AD 1087-88 in the reign of Kalaśa, the son and successor of Anantadeva. [220] In his time the ruling families of Kashmir and Chamba had a matrimonial alliance. Āsaṭa's sister Bappika was married to Kalaśa. To her was born Harsha, who became the king of Kashmir after Kalaśa's death. [221]

A civil war ensued in Kashmir owing to the misrule of Harsha. In this civil war Jasata, the son of Āsaṭa aided his first cousin Harsha against the Lohārā brothers Uchchhala and Sussala. His support, however, did not save Harsha from ruin. Jasata seems to have been with Chandrarāja, the army-general of Harsha, who was defeated by Sussala in AD 1101 near Bijbror. Kalhana mentions him among the five princes, who with the remnants of the army had taken refuge in the temple-yard of Vijayeśvara and surrendered to Sussala. Sussala, says the chronicle, "opened the door and stepped out quite alone carrying his sword and using harsh insulting words into the midst of those, assembled in the courtyard of the temple of Vijayeśvara, where there were Jasata, the son of King Harsha's maternal uncle and three other chiefs.... He mercifully promised safety to those who prostrated themselves and left after taking the image of Vijayeśvara as the witness. He then ascended again to the terrace, had them all disarmed and led up by his servants, with their arms bound by ropes. [222] This event sealed Harsha's fate and he and his son Bhoja were soon after murdered.

Bhoja's infant son Bhikshachara was saved by princess Asmatī, one of his relatives and taken to the court of Malwa. There he was trained in arms and sciences. After some time in about AD 1113-1117 Bhikshachara came back to recover his ancestral throne. By this time Sussala had usurped the power of his brother Uchchhala in Kashmir and Jasata had become the king of Chamba. The king of Chamba welcomed Bhikshachara as he found in this an opportunity to avenge himself for the disgrace of Vijbror. Bhikshachara and Jasata parried together for three or four years but they probably did not meet with success against the Kashmir king Sussala.[223] Sussala most likely occupied the territories of Chamba, as appears from the vague statement of Kalhaṇa that "the pious king Sussala preserved the enemies' land Brahmapuri and its temples".

In AD 1122, Udayavarman was the king of Chamba. He figures in the civil war of Kashmir siding Sussala in defending Srinagar against Bhikshachara. A close alliance between the king of Kashmir and the chiefs of Ravi valley is also evident from the fact that Sussala had married Devalekhā and Taralalekhā, the two princesses of Champa (Chamba), and Jajjala, the princess of Vallapura.[224]

The prolonged civil war completely broke the political power of Kashmir during the reign of Jayasimha, the son and successor of Sussala and the relations between Kashmir and Chamba ceased. In Chamba we know only of Udayavarman's son Lalitavarman and the latter's son Vijayavarman. The kingdom of Chamba survived for a quite long time and a number of rulers of this latter period are mentioned in the *Varṇasavali*. However, we do not attach much credence to it. For our purpose it is enough to know that Chamba escaped the iconoclasm of the Muslim invaders on account of its situation in the remote and unaccessible part of the Himalayas and it was only because of this that Chamba could preserve its art heritage in the form of its temples and icons.

During this entire period of the history of Chamba, we do not have any coin issued by its rulers.[225] The numismatic vestiges of this period that we have from the Chamba region, show that the Indo-Sassanian coins and the coins of the Rulers of Kashmir were flowing in there and they served the monetary needs of the people.

The popularity of the Indo-Sassanian coins in this region is well evident from the finds of a number of hoards. A hoard of 101 Indo-Sassanian coins was found in March 1873 at Dharamshala in Kangra district.[226] In recent years two hoards of these coins have been reported. One of them was found in the village Udayapur, just four kilometres north of Chamba town; the other was discovered in the Chamba town itself.[227] The Mandi district also appears to have yielded some Indo-Sassanian coins.

The Indo-Sassanian coins and their degraded and degenerated types perhaps remained current in Chamba region even after they had ceased to be produced. Then the Indo-Sassanian type coins bearing the legend *Sri Vigra* filtered into this region. A part of the letter *Sra*, seen on these coins, may easily be mistaken as a pierced ear by those who are not conversant with the devices on these coins. Perhaps these coins had led the story about the origin of the *Chakli* coins that were current in Chamba region till the 1930s. According to the story, Sāhillavarman originated these coins and placed on it a pierced ear, the symbol of a *yogi* in the honour of the *yogi* Charpat Nath. It is not unlikely that the Indo-Sassanian coins were introduced into Chamba during his time.

The Chamba town hoard of the Indo-Sassanian coins included a few coins of the Karkoṭaka rulers of Kashmir. They furnish evidence that the Kashmir

coins were current in Chamba along with the Indo-Sassanian coins. The currency of the Karkoṭa coins of Kashmir in Chamba finds support from another hoard which had these coins only. In these finds we have the coins of Pratāpāditya and Vinyāditya. Kashmir coins found prominent currency in Chamba during the time of the Lohārā rulers. The Lohārā rulers had close relations with Chamba rulers, as we have noticed earlier. A hoard of their coins was found in the Bidingi village and included the coins of Kshemagupta (Diddā) down to the last ruler.

KINGDOMS OF KŪLŪ AND KANGRA

Along with the kingdom of Chamba, existed two other prominent kingdoms of Kūlū and Kangra. Earlier, both these states existed in the form of democratic tribal states, is well attested from their coins discussed earlier. When these states became monarchical, we have no information. No archaeological material to tell their history is available except for fragments here and there.

Earliest information about the monarchical kingdom of Kūlū is available in the Nirmand Inscription, to which a reference is made earlier.[228] From it we know a chain of four *Mahāsāmanta Mahārājas* named Varuṇasena, Sañjayasena, Ravisena and Samudrasena, in order of their genealogical succession.[229] Palaeographically this inscription is placed in *circa* seventh century AD. It records the erection of a temple of Mihireśvara by Samudrasena's mother Mihiralakṣmī and the establishment of an endowment of a village Sūlīśa for its maintenance and the daily expenses of the worship. It appears that these rulers at some earlier time were feudatory under some imperial power; later they attained a higher status. This might have happened in *circa* sixth century AD.

The monarchical status of Kūlū slightly later is indicated by Bāṇa, the famous court-poet of Harshavardhana. He in his *Kādambarī*, has referred to a damsel named Patralekhā and said that she was the daughter of the king of Kulūta (*Kulūteśvaraduhitā*).[230]

The only other information about the Kūlū kingdom is available in the Chamba records that eulogize Sāhillavarman[231] who may be placed in the last quarter of the tenth century AD. There it is said that the Kulūta ruler was related to the Chamba ruler by blood and that he sided with the latter in a feud with the king of Durgara (Dūgara).

Any independent status of the Kingdom of Kangra, earlier than ninth century AD is not known from any source. It has already been mentioned that Trigarta (Kangra) was under the supremacy of Kashmir.[232] It has also been mentioned that in seventh century AD it was subordinate to the kingdom of Harsha. At that time Harsha had entrusted the safety of the Chinese traveller Yuan-Chwang to U-di-to (Udita), the ruler of Jalandhara (Kangra).[233] Then we find the ruler of Kira (Kangra) amongst the vassal chiefs, who attended the *darbar* of Dharmapāla of Bengal (AD 770-780), which he held at Kanauj to proclaim himself the suzerain and to install Chakrāyudha on the throne of Kānyakubja.[234]

In the later part of ninth century AD we have Prithvīśena, the ruler of Trigarta, in the position of a subordinate to the Kashmir king Sankarvarman (AD 885-902). He had given his son Bhuvanachandra as a hostage to the latter; he himself had found his own position precarious, when he dared to side the Gurjara ruler against the Kashmir king and was about to be captured.[235]

Then we hear of a king of Jalandhara (Kangra) named Induhandra.[236] His two daughters were married to Anantadeva, the Kashmir king in about the end of the tenth or the beginning of eleventh century AD. One of them was Sūryamatī, who helped her husband in the state's affairs. But according to the events on the subsequent pages by the beginning of tenth century AD Kangra appears to have gone into the hands of the Shahis of Ohind; and later in early eleventh century AD it had fallen in the hands of the Ghaznavids.

SHĀHĪS OF OHIND

Not much is known of the history of the Shāhī rulers of Ohind, who are called Hindu Shāhīs, in contradistinction with the Turki Shāhīs of Kabul, subverting whom they had carved out their own kingdom. For us it is not possible to postulate as to when and under what circumstances the Shāhīs got a hold over Kangra. What is definite is that they held it. And this information we have indirectly. There is a mention in a Chandella record that in Vikrama year 1011 (AD 925), the Chandella ruler Yaśovarman, known also as Lakshavarman, had received an image of Vishṇu from the Pratihāra ruler Devapāla, which Devapāla's father Herambapāla had received from the Shāhī king of Kīra (Kangra) valley. In turn the Shāhī king had obtained it from the lord of Bhoṭa (Tibet). Yaśovarman had installed this Vishṇu image in a temple, which he erected at Khajuraho and is known as Chaturbhuja temple.[237]

In one of the Chamba Inscriptions, a victory of Sāhillavarman over Turushka is mentioned.[238] These Turushkas, at this period (circa late tenth century AD) could be no other than the forces of Alptagin. This means that Sāhillavarman had joined hands with the Shāhīs in repulsing their attack at Kabul. Unless the Shāhīs were the next door neighbours of Chamba, the Chamba ruler had no reason to go so far to fight against the Turushkas.

Mahmūd of Ghazni happened to come to Kangra in pursuit of the Shāhī ruler Anaṅgapāla whom he had defeated near Ohind on the river Indus in the winter of AD 1008. Unless the Shāhīs had some stronghold of their own in Kangra, Anaṅgapāla had no reason to go there for refuge. According to Al-Beruni, amongst the wealth deposited in the Kangra fort was a genealogical tree of the Shāhī rulers. This is another indication that Kangra was under the Shāhī rulers and it had some importance to them.

According to Utbī, the fort of Nagarkot (Kangra) was called Bhīmānagar[239] (or Bhīmkoṭ)[240] from the ancestor of the ruling family, possibly a former rājā by whom it was founded. In this context, M. Renaud has pointed out that Bhīmdeva was the name of a Shāhī ruler; it would be reasonable to assume that he is the one who is meant here.[241] He was the founder of the fort and his family was ruling there. The fort was called Bhīmānagar or Bhīmkoṭ after him. Kangra might have been held by Bhīmdeva himself or one of his immediate predecessors.

These are mere postulations mixed with speculations; yet they have substantial support from numismatics. Large number of Shāhī silver and copper coins of Horseman and Bull type have been found in the region of Kangra and its vicinity. The silver Shāhī coins have the legends *Spalapati* or *Sāmantadeva*. *Spalapati* coins date to an earlier period and are fewer. Great majority of the coins here are those that have the legend *Sāmantadeva*. That *Sāmantadeva* was the epithet of Bhīmadeva is almost certain from his gold coin. The gold coin had the legend Shāhī Śrī Bhīmadeva on one side and

Guṇanidhi Śrī Sāmantadeva on the other in *Śārdā* scripts.[242] He was the first to assume this title. So, the silver coins bearing the legend *Sāmantadeva* may conveniently be attributed to him. Moreover, they have an additional *Śārdā* letter *Bhī* on the obverse, behind the Horseman, which may well be taken as the initial letter of his name.

These silver coins in the later period during the time of Jayapāla or the early years of Anaṅgapāla became debased and then gradually turned into copper. These copper coins, though having some deteriorated form of the motifs on the obverse and reverse continue to bear the letter *Bhī* and the epithet *Sāmantadeva*. Such coins are also well known from various places in Himachal Pradesh and have been found either alone or in association of the coins of the Katoch rulers of Kangra. They indicate that the *Shāhī* coins had a great impact on the life of the people of Himachal Pradesh, particularly of Kangra region. This impact was so intense that the Katoch rulers imitated them for their own coins. Shimla and Chamba Museums, both have these *Shāhī* coins in their collection.

MUSLIM DYNASTY OF GHAZNI

Mahmūd of Ghazni, after succeeding his father in AD 997 began his excursions against India. In the winter of AD 1008 he had his fourth expedition. This time he defeated the *Shāhī* ruler Anaṅgapāla of Ohind. Being defeated Anaṅgapāla fled towards Kangra, the stronghold of his dynasty. Mahmūd followed him. He advanced into Punjab and crossing the large rivers near the foot of the hills, besieged the fort of Kot Kangra which was built on the top of a steep hill surrounded by deep waters, and made a vigorous onslaught with his archers.

After three days of resistance, the *Shāhī* army surrendered the fort. Mahmūd entered the fort and seized control of the treasury where he found great riches received as tributes and otherwise accumulated during successive generations. He robbed the town of everything and carried away an immense amount of wealth. He also plundered the temple there. According to Utbī, the camels could not carry the loot, the vessels could not contain it, nor writers' hands record it, nor the imagination of a mathematician conceive it. But at the same time Utbī also writes that the stamped coins amounted to 70,000 *Shāhī* dirhems (Ferishtā calls the amount 700,000 gold *dīnārs*) and the gold and silver ingots amounted to 700,000,400 *mans* in weight.[243]

Before leaving Kangra, Mahmūd secured the possession of the fort by leaving a garrison there.[244] The Muslim army placed there had to face onslaughts from the Hindu kings of the plains from time to time. In about AD 1034 the Kalachuri king Gāṅgeyadeva had led an expedition against the Kīra country (modern Kangra valley) which was then under the Muslim occupation.[245] Sometime later in AD 1037 another Kalachuri ruler Karṇa reached the Kīra country and won victory over the Muslims.[246] In AD 1043 Paramara Bhoja led an army to the fort of Nagarkot, along with some other Hindu rājās. They besieged the fort for four months. Then the garrison within the fort, being distressed for provisions, capitulated.[247] A new idol was then set up in place of the one carried away by Mahmūd. It is believed by historians that Kangra was now freed from the Ghazanavids. At a later date, we find Paramāra Udayāditya with an army in the Kīra country (Kangra).[248] It means that the Muslims were still there and his expedition would have been against them.

The Ghazanavid occupation of Kangra finds support from numismatics.

Coins of the Ghazanavid Shihāb-ud-daulā Maudūd (AD 1041-1050), Iss-ud-daulā Abdur-rashid (AD 1050-1053), Jamāl-ud-daulā Farrukhzād (AD 1053-1059), Zahir-ud-daulā Ibrāhīm (AD 1059-1099); and then again the coins of Khusrū Shāh (A.D. 1152-1160) and Khusrū Malik (A.D. 1160-1186) are occasionally found in and around Kangra.[249]

KATOCH RULERS OF KANGRA

The Katoch rulers of Kangra have their origin in the remote past. Their *vaṃśāvalī* comprises 500 names but as we have seen earlier, it is not substantiated at any length. What we have as the history of Kangra is very meagre. For more than 250 years, from about AD 1050 to the end of the thirteenth century, we know nothing either of Kangra or of its rulers. It is only with the beginning of fourteenth century AD that we have numismatic evidence to pinpoint the rulers.

One Thakkura Pherū, who was in charge of the Delhi mint during the reign of Alāuddin Muhammad Khaljī and his successors --Shihābuddin Umar and Qutbuddin Mubārak—compiled a treatise called *Davva-Parikkhā* (*Dravya-parīkshā*) in Apbhraṃśā Prākṛit in VS 1375 (AD 1378).[250] This treatise deals with the coins that came to his mint for melting and re-coining. It records mainly the metal content of the coins and their value at the current rate in terms of silver *ṭaṅkah*. The purpose of the treatise was to serve as a guide for evaluating different types of coins but it is valuable to us for contemporary numismatic history. It furnishes a long list of coins that were issued at various times in various parts of the country by different rulers. Thus it presents a vivid picture of the currency. In this list, the coins of Jalandhara (Kangra) that were current during Thakkura Pherū's time are mentioned. They were of four varieties:

1. *Coins of Jaitchand*. They contained 4 *māshās* of silver per hundred coins; and their rate was 150 coins per *ṭaṅkah*.
2. *Coins of Rūpachand*. They contained 3 *māshās* of silver per hundred coins; and their rate was 150 coins per *ṭaṅkah*.
3. *Coins of Trilokchand*. They had no silver; their rate was 300 coins per *ṭaṅkah*.
4. *Shanti-urī Shāh coins*. Their rate was 400 coins per *ṭaṅkah*. [251]

From this we know that the earlier coins of Jalandhara (Kangra) were of billon (copper mixed with silver) and the silver content in the coins was being gradually reduced and ultimately they became of copper. When the debasement in the metal was not possible the weight of the coins was reduced in the fourth type mentioned by Thakkur Pherū. Most likely, these are those coins that are anonymous and bear the legend *Sāmantadeva* on the reverse and are found mixed with the coins of later Kangra rulers bearing their names. (*Shanti-urī Shāh* is probably the corruption of *Sāmantadeva Shāh*.)

The coins that Thakkura Pherū had listed were current in his time, i.e. in the beginning of fourteenth century AD. As such, the three rulers Jaitchand, Rūpachand and Trilokchand may be dated to thirteenth century AD. They were not the rulers who are known in the later period from their coins. For the present, the coins of these early rulers are not known from any source. We might have had some information about them, had the coin-hoard discovered in 1892 (12 October) at Patasaliana in Tahsil Palampur in Kangra district, been studied properly.[252] It contained 82 coins of Kangra

rulers along with 9 coins of Alāuddīn Masūd Shah (AD 1242-1246) and one of Firoz Shāh (most likely Ruknuddīn Firoz Shāh).[253] Jaitchandra, one of the three rulers, whose coins were mentioned by Thakkura Pherū may be precisely dated. He can be identified with *Jalandharādhirājo jayati guṇanām nidhirjayachchandraḥ* of the Baijnath *prasaṣti*. [254] This *prasaṣti* is dated in the year 80 of an unspecified era. Cunningham[255] and Buhler[256] thought that the date represented the Saptarshi Samvat or the Laukika era that was current for a long time in Kashmir and the adjoining hill areas. The figure of 100 was omitted in reckoning the date in this era. So, the year 80 of this inscription corresponded to 26 of the Śaka era and to year 4-5 of the Christian era. The two scholars thought that the inscription belonged to Śaka year 726 (AD 804) but as Vogel has pointed out the inscription belong to Śaka year 1126 (AD 1204).[257] With the date suggested by Vogel, Jaitchandra whose coins Thakkura Pherū has mentioned in his treatise, may well be identified with Jayachchandra of the *Prasaṣti*.

The coins of the Katoch rulers of Kangra that are available now belong to a much later date. They were dealt earlier by E.C. Bayley,[258] C.J. Rodgers[259] and Cunningham.[260] Details of the study of Bayley are not available to us but Rodgers had identified the names of 12 rulers from their coins. Cunningham added three more names to his list and arranged them in the following chronological order:

1. Pīthamchandra AD 1330
2. Apūrvvachandra AD 1345
3. Rūpachandra AD 1360
4. Singārchandra AD 1375
5. Meghachandra AD 1390
6. Harichandra AD 1405
7. Karmachandra AD 1420
8. Sansārchandra AD 1435
9. Avatārachandra AD 1450
10. Narendrachandra AD 1465
11. Suvīrachandra AD 1480
12. Rāmachandra AD 1510
13. Dharmachandra AD 1528
14. Mānikyachandra AD 1563
15. Trilokchandra AD 1610

We do not know as to how Cunningham had fixed the chronological order of the rulers and their dates. Most likely he was guided by the *Varṇśavali* and he assumed that each rulers' reign lasted for 15 years. While he did so, he was quite aware of the following facts.

- (a) The earliest coins of Kangra bear the name *Sāmantadeva* over the Bull;
- (b) Rūpachanda's coins have the name of the king over the Horseman and the name *Sāmantadeva* over the Bull.
- (c) Some of the coins have the name of the ruler over the Bull;
- (d) The coins of Kangra with few exceptions are of Horseman Type.[261] (By this he seems to mean that the coins had no Bull motif on the other side of the coins).

But curiously enough, he ignored these facts while giving shape to his chronology. Had he considered them, he would have realized that these

observations provide a natural sequence of the development of the coinage of the Kangra rulers. Thus his suggested chronology was absolutely wrong. A fresh study of the coins is, therefore, necessary for the proper assessment of the chronology of the Katoch rulers. This is possible only with the help of coin-hoards.

Three hoards of the coins of these rulers have been studied by us. Two of them are in the Shimla Museum: one was found at Ambedi and contained 510 coins, the other was discovered at Rey and had 626 coins. The third hoard is only of 186 coins and exists in the Indian Institute of Research in Numismatic Studies (Nasik). Its provenance is unknown as it was procured from the Delhi market. It could have come there only from somewhere in the Himachal Pradesh. The contents of these hoards are:

	IIRNS Hoard	Ambedi Hoard	Rey Hoard
	186	510	626
A. 1. Horseman-Bull Type (Legends not visible)	56	132	70
2. --Do-- (<i>Sāmāntadeva</i> on reverse)	55	47	33
3. --Do-- (traces of a letter on Horseman side)	10	10	2
B. 1. --Do-- (name <i>Rūpachandra</i> on Horseman side)	2	4	1
2. --Do-- (name <i>Kapachandra</i> on Horseman side)	--	1	--
C. --Do-- (name on Bull side not clear)	1	--	--
1. --Do-- (name <i>Rūpachandra</i> on Bull side)	20	101	5
2. --Do-- (name <i>Kapachandra</i> on Bull side)	--	37	5
3. --Do-- (name <i>Gambhīrchaandra</i> on Bull side)	--	--	1
4. --Do-- (name <i>Dharmachandra</i> on Bull side)	--	--	2
5. --Do-- (name <i>Apūrvvachandra</i> on Bull side)	18	32	2
D. 1. Horseman on obverse; (three lines on reverse, legend not clear)	--	2	12
2. --Do-- (name <i>Apūrvvachandra</i>)	24	31	18
3. --Do-- (name <i>Pīthamchandra</i>)	--	9	1

	<i>IIRNS Hoard</i>	<i>Ambedi Hoard</i>	<i>Rey Hoard</i>
4. --Do-- (name <i>Ādhyachandra</i> (?))	--	1	--
5. --Do-- (name <i>-kyachandra</i> (?))	--	1	--
6. --Do-- (name <i>Harīchandra</i>)	--	--	19
7. --Do-- (name <i>Avalārchandra</i>)	--	--	35
8. --Do-- (name <i>Karmachandra</i>)	--	--	38
9. --Do-- (name <i>Siṅgārchandra</i>)	--	--	84
10. --Do-- (name <i>Trilokchandra</i>)	--	--	106
11. --Do-- (name <i>Meghachandra</i>)	--	--	188
12. Coin of Firoz Shah Tughlaq	--	--	1

In all the three hoards the bulk of the coins are those that have the legend *Sāmantadeva* on the reverse and do not have names of any of the Katoch rulers on either side (Class A). They are anonymous. They might be the earliest issue in the series, issued either by the earlier Katoch rulers or current in continuation of the earlier Shāhī or Ghazanavid coins.

Then we have a few coins with the name of the king on the obverse and Bull on the reverse with the legend *Sāmantadeva* (Class B). On these coins two names, Rūpachandra and Kapachandra, are read. There are some other coins where there is no legend on the Horseman side and the Bull side bears the names of the rulers (Class C). On them are the names Rūpachandra, Kapachandra, Gambhīrachandra, Dharmachandra and Apūrvvachandra.

The names of Rūpachandra and Kapachandra on the coins of Classes B and C, in view of the natural course of development of coin-types, appear anomalous. Only one of the two rulers in the natural course would have issued coins of both the types and then his successors would have followed the later type for their coins. So, we have every doubt in the name Kapachandra. Our suspicion finds favour from the letter *Ru*, which is seen on the coins in several forms. Some of these forms may easily be deciphered as *ka*. It is noteworthy that Cunningham records coins with the name Kapachandra, but does not include this name in his chronological table.[262] Most likely, he himself was doubtful about the latter's existence. The name also is not available in the *Vamsāvalī*. Looking to these facts we doubt the existence of Kapachandra; not unlikely that the coins on which the name Kapachandra has been read are also the coins of Rūpachandra. He first issued the coins of Class B with his name on the Horseman side and then at some later date he switched his name to the Bull side (Class C).

Thakkura Pherū has mentioned the coins of Rūpachandra that were current in his time (*circa* AD 1318). Rūpachandra existed much earlier in thirteenth century AD; these coins could not be his. They probably belong to the other Rūpachandra, who existed in the time of Firozshah Tughlaq (AD 1351-1382).[263] He should be designated as Rūpachandra II in contradistinction with Rūpachandra mentioned by Thakkura Pherū.

The coin of Class D (with the name on Bull side) of Rūpachandra was followed by his three successors, Gambhīrchandra, Dharmachandra and Apūrvvachandra. All these names are missing in the *Varṃśāvalī*. Of them, Cunningham has identified Apūrvvachandra with Pūrvvachandra of the *Varṃśāvalī*. [264] Dharmachandra, known to Cunningham was different from the one who issued the present coins. [265] The coins of Gambhīrchandra and Dharmachandra are absent in the IIRNS and Ambedi hoards; and in the Rey hoard they are represented by one and two coins respectively. It can, therefore, be said that they were either short lived or they had not issued coins in a large number. In any case, they existed before Apūrvvachandra.

Apūrvvachandra issued coins first with his name on the Bull side (Class C) and later he discarded this motif and introduced a three line inscription in *Sārdā* script with the regal title *mahārāja* preceding the name of the King; and at the end was most likely the date (Class D). The date portion is not available on most of the coins. So far, only one coin in the Ambedi hoard (No. 487) provides a date for Apūrvvachandra. On this coin, the last two digits can clearly be read as 41; the first two digits are truncated but may be restored as 13. The coin thus provides a firm date 1341, which probably refers to Śaka Samvat, for Apūrvvachandra. Accordingly, he existed around AD 1419 much later than the date assumed by Cunningham.

The coin-type having the three line legend on the reverse (Class D), introduced by Apūrvvachandra, was uniformly adopted by all the subsequent rulers of the dynasty. While the coins of Apūrvvachandra's successors are not known in the IIRNS hoard, the Ambedi hoard discloses three names—Pīthamchandra, Adhyachandra and --kyachandra. [266] A coin of Pīthamchandra was found also in the Rey hoard. The coins of the other two rulers are absent there. The coins of Adhyachandra and --kyachandra are only one each in the Ambedi hoard; and on them, the names are not clear. We can not be sure about their place in the chronology.

The Rey hoard includes, besides the solitary coin of Pīthamchandra, coins of six other rulers—Singārchandra, Avatārachandra, [267] Harichandra, Trilokchandra, [268] Meghachandra and Karmachandra. We have nothing to give any chronological order to the first four rulers; the last two rulers—Meghachandra and Karmachandra, who were father and son—existed at the end of the series. According to the Vajreśvarī (Mātādevi) temple inscription at Bhavan (Kangra city), Sansārchandra, whose coins are absent in the Rey hoard, was the grandson of Meghachandra and son of Karmachandra. [269] According to this inscription Sansārchandra was the feudatory of Muhammad Shah (most likely the Sultan of Kashmir, who existed between AD 1481 and 1530). Accordingly, Karmachandra must have existed in the last quarter of fifteenth century AD.

The coins of Sansārchandra, Narendrachandra, Suvīrchandra, whose coins of Class D are mentioned by Cunningham [270] are not in any of the above hoards. It means that they existed later than the above rulers in the first half of sixteenth century AD. Coins of two other rulers of Kangra—Rāmachandra and Dharmachandra are also mentioned by Cunningham. Their coin-motifs are quite different from the coins of the above rulers (Class D). The coins attributed to Rāmachandra bears on the obverse, symbols similar to those found on the *Gadhaiyā* coins. According to Cunningham it had the late VS 1585 (AD 1528) on the legend side. [271] The coins of Dharmachandra had a legend on both sides. [272] He must be Dharmachandra II.

DELHI SULTANS AND THE MUGHALS

In spite of the fact that numismatic evidence reveals a continued chain of rulers at Kangra from the beginning of fourteenth century AD to the rise of the Mughal empire under Akbar in the middle of sixteenth century AD, history reveals that it was constantly the victim of invasions by the Sultans of Delhi.

We are told that in AD 1337 Muhammad bin Tughlaq had made an excursion into Nāgarkot (Kangra). Barni and Ibn Batutā state that this expedition was aimed against Qurāchal which lay between India and China. The name of the state is written variously—Qurāchal, Qurājāl and Farājāl. It is generally held that it is derived from Kūrmāchal (Kumaon) but the location given by the chroniclers applies more to Himāchal, i.e. the area which is now called Himachal Pradesh. It appears that after taking Nāgarkot, Muhammad bin Tughlaq moved into the deeper region of the Himalayas. Ibn Batutā says that this expedition consisted of a hundred and thousand horsemen besides a large number of infantry. The troops captured the city of Jidya, which lay at the foot of the mountain along with the adjacent territories and burnt the country. The people took refuge in the mountains. There was only one road leading upto the hill top and only a single horseman could pass through it at a time. The Tughlaq troops climbed this way and captured the city. They wrote about their victory to the Sultan who ordered them to remain there. But when the rains started an epidemic broke out in the army. Accordingly, with the permission of the Sultan the army began to descend but the people took their stand in the gorges and occupied the pass before them. They then threw down the pieces of huge trees which killed a large number of the Sultan's army. Those who survived were captured and the people plundered the wealth, horses and arms of the Sultan's army. Only three army officers escaped and the rest perished.

The consequences of this ill-judged expedition proved highly disastrous to the Sultan of Delhi. But the Kangra chief thought it wise to acknowledge the suzerainty and pay tribute to the Sultan. Though a treaty was concluded, the Kangra chief always asserted his independence.

A hoard of silver *ṭaṅkah* of Delhi Sultans, comprising 200 coins of the first three dynasties, beginning with Nāsirud-dīn Mahmūd (AD 1246-1266) down to Ghiyāsuddīn Tughlaq (AD 1320-1325) was found somewhere in the Mandi State and is now in the Chamba Museum. Most likely this was a vestige of the expedition of Muhammad bin Tughlaq.

After the death of Muhammad bin Tughlaq it is said that in AD. 1351, Rūpachandra, the ruler of Kangra made a raid in the plains and reached Delhi. This provided a pretext for Firoz Tughlaq (AD 1351-1388) to invade Nāgarkot (Kangra). No date is given for this invasion either by *Sams-i-širāj*, or *Ferishtā* or *Tārīkh-i-Muzaffarshāhī*. It is only assumed that it must have taken place sometime in AD 1365. Entering Nāgarkot, Firoz Tughlaq desecrated the famous temple of Jwālāmukhī. According to Ferishtā, "Sultan broke the idol of Jwālāmukhī, mixed its fragments with beef and hung them around the necks of Brahmins and the main idol was sent to Medina as trophy".[273] Afīf does not refer to the desecration of the temple but admits that whenever Muhammad bin Tughlaq and Firoz Tughlaq captured an idol-temple, they broke and destroyed it. According to him. Firoz addressed the Hindus assembled on this occasion at Jwālāmukhī and said, "You fool and weak-minded, how can you pray to and worship this stone, for our holy law tells us that those who oppose the decree of our religion, will go to hell."[274]

According to Ferishtā, Firoz's siege of Nāgarkot lasted for six months. After that Rūpachandra, the ruler of Kangra, surrendered the fort and it was left in the charge of a garrison on behalf of the Tughlaq Sultan. It was still in the possession of the Delhi Sultanate, when Muhammad Shāh, the son of Firoz, who was once the co-ruler with his father under the title Nasir-ud-din Muhammad Shāh, was driven away from Delhi by his nephew Ghiyās-ud-din Tughlaq II. He took refuge in the fort of Nāgarkot. But that Kangra remained under the Delhi Sultans for long, is not supported by the Ambedi hoard. There along with a single coin of Firoz Tughlaq, we have the coins of a number of Kangra rulers in a continued chain.[275]

In AD 1399, Taimur, after the sack of Delhi had come into Siwalik hills and had devastated the country and captured and plundered Nāgarkot. But most likely, the effect of Taimur's invasion over Kangra was not long lasting.

We then hear of an expedition taken by Sikandar Lodi to Nāgarkot. Then the Hindu idol that he broke there was brought to Delhi and given to the butchers to be used as weight.[276] Again in the time of the Suri domination at Delhi, Sher Shah had sent his general Khawas Khan to the Kangra Hills to bring the country under his subjugation. He hacked the temple of Devi Sankar, brought away the stone which the Hindus worshipped together with a copper umbrella. When the stone was sent to the Sultan, it was given over to the butchers to use as weight for weighing meat. From the copper umbrella, pots were made and they were placed in *masjids* and also in the king's palace.[277] After the conquest this hill region was placed in the charge of one Hamid Khan Kakan. But strangely enough, no chronicler speaks of any siege of Kangra fort nor of any garrison having been left there. Kangra seems to remain in the hands of the local rulers.

We hear of this region once again towards the end of the Sūr period. When Sikandar Shāh Sūr was defeated by the Mughals at Sarhind and he retreated into Siwalik Hills around Nurpur and Kangra, Akbar, then 14, was sent in his pursuit. At Kalanur, he heard the news of the death of his father Humayun at Delhi. He was then and there installed as emperor (AD 1556). Thereafter, he advanced into hills. At Nurpur, Dharmachandra (II), [278] the ruler of Kangra, came and made a submission.[279] In the reign of Jahangir in AD 1619-20, an army expedition was sent to Kangra and it was occupied. From that time till AD 1783, it continued to be held by the Mughals.

On the decline of the Mughal empire, Kangra fort was taken in AD 1783 by the Sikhs but in AD 1786 it was restored to the Rājās of Kangra by whom it was lost to Ranjit Singh in AD. 1809.

Silver coins were known throughout India during this period but they are exceedingly rare in the Himachal Pradesh. It is only the copper *fulūs* of Sher Shāh and Islām Shāh and *Dām* of Akbar that are found in some quantity though the known hoards are not many. A hoard of 25 silver coins was found in May 1888 at Sujampur in Tehsil Pathankot and another of 8 coins at Ratwal, probably in the same area in May 1889. They were sent to the Asiatic Society of Bengal, Calcutta under the Treasure Trove rules. All the 33 coins of the two hoards are described together in the Treasure Trove Report of the Society.[280] (The details of one coin are missing in the Report. It was probably illegible).

3 Coins Aurangzeb (one of Narnol mint)

1 Coin Farrukhsiar (Mint—Shan-jahanabad)

14 Coins Muhammad Shah (Mints—Shah-jahanabad, Lahore, Murshidabad and Akharabad)

- 5 Coins Ahmad Shah (Mints—Lahore, Banaras, Itawa)
- 1 Coin Alamgir II (Mint—Lahore)
- 4 Coins Shah Alam II (Mints—Lahore, Saharanpur, Tattah)
- 1 Coin Sikh (Amritsar, Samvat 1830)
- 3 Coins Ranjit Singh (Mint—Amritsar, dates 1861, 1872, 1874)

Another hoard of 3 silver and 770 copper coins was found in the village Momta (Machiali) in Kangra district on 13 May 1896. One of the silver coins belonged to Sher Shah and the remaining two were of Akbar (one square and one round). Only the following coins are reported as having been examined:

- 11 Coins Sher Shah (Mints—Narnol, Hisar and Gwalior)
- 9 Coins Islam Shah
- 8 Coins Muhammad Adil Shah Sur
- 12 Coins Akbar (Mint—Narnol)
- 3 Coins Akbar (Mint—Hisar)
- 4 Coins Akbar (Mint—name not clear)

Amongst the recent finds, Shimla Museum has two hoards of copper coins, one was found at Deoti district Solan and has 75 coins of Sūr dynasty. Most of them belong to Sher Shah and only a few are of Islam Shah. The other hoard was found at Hamirpur and contained 240 coins of Sūr dynasty, 59 of Akbar and one unidentifiable. Coins of both the hoards are worn. Some recent finds of silver Mughal coins also are in the Shimla Museum. Of them only the Ramshahar (district Solan) find is notable. It has mostly the coins of Muhammad Shah of Shahjahanabad mint.

In about AD 1803, the Gurkhas of Nepal had invaded the Himachal Pradesh region and occupied some parts of it. During this Gurkha occupation the ruler of Nepal, Girvān Yuddha had issued his own coins from Nāhan, the capital of Sirmur. They follow the Mughal pattern and have on the obverse *Mahārāja Girvān Yuddha Vikrama Bahādur* and on the reverse *Jullūs Maimanat Mānūs Zarb Nāhan 1227* with a symbol of *Katār*. [281] After the defeat of the Gurkhas by the British in AD 1815, the State was restored to the local ruler, Fath Prakāsh. His coins have a bow-and arrow symbol and date and mint name Nāhan on one side and the other side the name *Mahārāja Fath Prakāsh Bahādur*.

To conclude the numismatic history of Himachal Pradesh, mention may be made of the copper coins called *Chakli*, which were current in the Chamba State till the thirties of the present century. [282] Though a very hoary antiquity is claimed for this coin, the current coins belong to the period of the local chief Chaghat Singh who probably existed in the early part of nineteenth century AD. They have on one side the Nāgarī inscription *Srī Chaghat Sirmhasya yam mudrā* on one side and *Srī Lakshmināth Sahāya* on the other. In the exergue of both sides is a trident flanked by two half-circles, which are supposed to be the pierced ears of a *yogi*, symbolizing Charpat Nath. [283] Most likely the ruler's name Chaghat has been mistaken as *Charpat* and the *Kanphatā* *yogi*, Charpat Nath found association with the coins. Otherwise his relation with Chamba is unknown.

NOTES AND REFERENCES

- [1] Rahul Sankrityayana, *Himālaya Parichaya*, I. Garhwal, Allahabad 1933, p.1. Original source in not indicated.
- [2] Kūrmāchala in earlier days also included the district of Dehradun.
- [3] In the medieval times, this name had become confined to a part of the region known as Trigarta which is now known as Kangra. This name for reasons unknown has now shifted to a district and a town within the State of Punjab, situated in the plains. It is surrounded by the district of Hoshiarpur in the north and east, the district of Kapurthala in the west and the river Sutlej forms the boundary in the south, across which are the districts of Ferozpur and Ludhiana. Thus it is far away from Himachal Pradesh towards the south-west. Not realizing these facts sometimes modern historians feel confused while dealing with the name Jalandhara, mentioned in earlier chronicles and records.
- [4] C.D. Chatterjee, *Early Life of Chandragupta Maurya*, B.C. Law Volume, I (Calcutta, 1985) p. 601. Quoted by M.C. Joshi, *Early History of Himachal Pradesh, Himachal Art Archaeology--Some Aspects*, ed. O.C. Ohri, (Shimla, 1980), pp. 2-3.
- [5] This pillar was removed to Delhi by Firoz Shah Tughlaq in AD 1356 and installed at the place which is now known as Firoz Shah Kotla.
- [6] For detailed information about the punch-marked coins refer P.L. Gupta and T.R. Hardarkar, *Ancient Indian Silver Punch-marked Coins of the Magadha-Maurya Karshapana Series*, Indian Institute of Research in Numismatic Studies Anjaneri, Nasik, 1985; P.L. Gupta, *Amaravati Hoard of Silver Punch-marked coins*, Department of Archaeology, Andhra Pradesh, Hyderabad, 1963.
- [7] *Numismatic Chronicle*, 1873, p. 209; Cunningham, *Coins of Ancient India*, p.54.
- [8] Some punch-marked coins from Arki are said to exist in the collection of O.C. Sud of Shimla. They probably formed a part of this very hoard. But we cannot be sure.
- [9] These Graceo-Bactrians are variously referred to in our history books as Indo-Greeks or Indo-Bactrians. But they had hardly anything to do directly with India during this period. So, to distinguish them from those kings who had entered India and had hold over it, we have used this term.
- [10] *Rājatarangīnī*, I. 115-117, (ed. M.A. Stein), Reprint, Delhi, 1979, I. p.22.
- [11] *Supra*, p.6.
- [12] *Numismatic Chronicle*, 1907, p. 209.
- [13] Cunningham, *Archaeological Survey Report*, XIV, p. 134; *Coins of Ancient India*, p.67.
- [14] *Proceedings, Asiatic Society of Bengal*, 1893, pp. 11-12.
- [15] This, however, does not appear to us to be correct. The Graeco-Bactrian rulers, who ruled over Bactria had issued their coins of Attic standard and monolingual, i.e. with only Greek inscriptions. Those,

who ruled Bactria and had some hold over Indian territories had issued monolingual and bilingual both. Menander's coins are exclusively bilingual. This rules out his hold over Bactria.

- [16] *Numismatic Chronicle*, 1943, p. 57.
- [17] This is what our historians feel today. But the epithet *tratarā* is not exclusive to this Indian king. It is also used in another purely Indian context. This title is seen on the Vrishṇi silver coin for its ruling authority (*Infra* p.21).
- [18] Some scholars believe that there were two kings named Apollodotus. They distinguish them by the two epithets *Philopator* and *Soter* found on the coins. According to them, those coins that they attribute to Apollodotus I are known in the west of Indus river in the valleys of Kabul and Swat; and the coins of Apollodotus II are known towards the east of river Indus and Jhelum. But we do not have any such territorial distinction here. The coins with epithet *Philopator* existed in the Jwalamukhi hoard; and the coins examined by us in the Lachori hoard and the coin known from Una have the epithet *Soter*. Here we have the coins bearing both the epithets from one and the same area. Moreover, we do not have any appreciable gap between the coins having two different epithets in these finds to identify two rulers of the same name. So, we hold that there was only one Apollodotus.
- [19] Some scholars allude to the earliest reference in Pāṇini's *Ashtādhyāyī* where Kalutara or Kalatara is mentioned under *kachchhādi-gaṇa* in the *gaṇa-pāṭha* (IV. 13.8). But Kulutara is referred there amongst the places that existed somewhere in the Kachchha region. They would be some other people than this Himalayan tribe.
- [20] *Mārkaṇḍeya Purāṇa* (translated by Pargiter), Calcutta, 1904, p. 375; 382.
- [21] *Vishṇu Purāṇa* (translated by Wilson), p.19.
- [22] *Rāmāyaṇa*, Kishkindhakāṇḍa, XLIII. 8.
- [23] Quoted by Hiranand Sastri, *Archaeological Survey Report*, 1907-8, p. 264. Lately, *Kulūta-pīṭha-mahātmya* has been translated by Peelope Cherwoode in her book on Kulu, *End of Habitable World*.
- [24] *Sī-yu-ki*, Trans. Beal, Reprint, Delhi, 1980, II, p. 210.
- [25] Kulu is even now known for its mineral wealth (Hunter, *India Gazetteer*, p. 446)
- [26] Marshal, J. *Taxila*, Reprint, Delhi, 1975, II, p. 793; III, Pl. 252-257.
- [27] *British Museum Catalogue, Ancient India*, p. 158; Pl. XVI. 4.
- [28] Whitehead has mentioned this coin as silver (*Taxila*, II, p. 841) perhaps inadvertently; a number of scholars, while describing this coin, have blindly followed him without referring to its original description. Cunningham, who discovered the coin (*Coins of Ancient India*) and Allan who has described the coin (*British Museum Catalogue, Ancient India*, p.158) both have recorded its nature as copper. We ourselves have examined the coin, during one of our visits to the Museum. There is no doubt that the coin is of copper.
- [29] Cunningham, *Coins of Ancient India*, reprint, Varanasi, 1963, p. 66.

- [30] Cunningham, *Archaeological Survey Report*, IV, pp. 175-76.
- [31] Names of many early Indian kings are seen without any regal epithet on their coins.
- [32] *Vāyu* XLV. 136; *Brahmāṇḍa* I. 16.69; *Matsya* CXIV. 56; *Mārkaṇḍeya* LVII. 57; *Vāmana*, XIII. 58; *Garuḍa*.LV.19 etc. J. Hutchinson and J. Ph. Vogel, *History of Punjab Hill States* Vol.1, p.3.
- [33] जलन्धर-भित्तस्य This Jalandhara should not be confused with the district of Jallundhar in the Punjab, tra our scholars often do, while writing the history of Kangra.
- [34] See *Infra*. p.3.
- [35] Cunningham, *Ancient Geography of India*, p. 130.
- [36] Moorecraft, *Travels*, I, pp. 140-41.
- [37] J. Hutchinson and J. Ph. Vogel, *History of the Punjab Hill States*, Lahore, 1933, p. 112.
- [38] *British Museum Catalogue of Coins, Ancient India*, p. 212, coin no. 19; Pl. XXIX. 10.
- [39] *Aitareya Brāhmaṇa*, VIII. 14.4; *Śatapatha Brāhmaṇa*, XIII. 4.2.17.
- [40] *India as Known to Pāṇini*. p. 447.
- [41] Bearing of Numismatics on Early Indian Art History in the Background of Epigraphy, *Indian Epigraphy, Its bearing on the History of Art*, Ed. Asher and Gai, New Delhi, 1985 pp. 10-11, fig. 15.
- [42] Pāṇini *Aṣṭādhyāyī*, IV.1.99; IV.2.53; *Mahābhārata*, II.18.12; *Harivaṃśa* (Asiatic Society Ed.), verse 1466; *Brahmāṇḍa Purāṇa*, III.66.70; *Vāyu Purāṇa*, 91.98; *Mārkaṇḍeya Purāṇa*, 58.10 (For details see *Purāṇa*, VII, No. 1, pp. 168-190); *Chandra-vyākaraṇa* II.4.103; III.1.62; *Kāśīkā*, IV.1.173; *Saraswatī Kanthābhārāṇa*, IV.1.86; IV.2.89; *Vaijantī*, Bhumi khaṇḍa, v. 39; *Gaṇaratna Mahodadhī*, IV. 266.
- [43] *Vinaya-piṭaka*, II. 299.
- [44] *Ancient People of the Punjab*, Calcutta, 1962.
- [45] *Journale Asiatic*, 1915, p. 44; *Journal of the U.P. Historical Society*, XV, p. 28; 42. Here it is said that Yaksha, i.e. the presiding deity of this place was Andabha.
- [46] *Chandra-Vyākaraṇa*, I.4.104 (Ed. K.C. Chatterjee, Poona, 1953, p. 168).
- [47] *Śatapatha Brāhmaṇa*, X. 4.1. 10.
- [48] *Gopatha Brāhmaṇa*, I. 2.9.
- [49] *Aitareya Brāhmaṇa*, VIII. 14.4.
- [50] *Bṛihadāraṇyaka Upanishad*, III. 3.1; 7.1.
- [51] *Mantrapāṭha*, II.11.12.
- [52] *Śrauta-sūtra*, VI. 14.5.
- [53] *Rāmāyaṇa*, II. 68. 15.
- [54] *Bṛihat-saṃhitā*, V. 40; XVI. 3.

- [55] *Ashtādhyāyī*, VI. 2. 53.
- [56] Cunningham, *Archaeological Survey Report*, V, 154; XIV, p. 116; *Coins of Ancient India*, p. 60.
- [57] R.B. Whitehead, *Catalogue of the Coins in the Punjab Museum*, Vol.I, p. 167; Pl. XVI.
- [58] Cunningham, *Coins of Ancient India*, p. 67.
- [59] A few years back some Audumbara coins were floating in Amritsar market. Soon after a friend of mine had seen them in the Delhi Market. Still later another friend reported from London that some silver coins were being offered there for sale. Further enquiries revealed that all those coins were of the *Bhagavata Mahādeva* type, that I convincingly believe, are not of the Audumbara but of the Vemikis. They are discussed elsewhere in this work. It may incidently be mentioned that according to the London dealer, these coins were found somewhere between Ambala and Chandigarh. But my reliable information is that those coins were not the same but were of the Kuṇḍa silver coins; and that was a different find.
- [60] I have reason to believe that these coins originally formed part of the Irpial hoard.
- [61] *Numismatic Supplement*, XXIII. pp. 247-250.
- [62] Allan locates Audumbara in the eastern part of Kangra district, Gurdaspur district and Hoshiarpur district (*British Museum Catalogue, Ancient India*, intro. p. lxxxvii). But not a single Audumbara coin is known as yet from Hoshiarpur district. Cunningham's mistaken attribution of some copper coins bearing Mitra-ending names (that were found in that district) to Audumbara, has led Allan to make this statement. This has been blindly followed by some later scholars. These Mitra rulers had their independent identity. For detailed discussion on this point, refer *Numismatic Digest*, III, ii, pp. 4-16.
- [63] This peculiarity is seen later only on the Kushāṇa coins.
- [64] *Spa* for *sva* is also mentioned elsewhere. For instance, the name Aspa-varma, which is found on the Indo-Parthian coins.
- [65] *R̥gveda*, III. 33. 5.
- [66] John Borough, *Early Brahmanical System of Gotra and Pravara*, Cambridge, 1953, pp. 147-48; 153; 157.
- [67] *Anuśāśana Parva*, Chap. XIV.
- [68] This story recurs at another place in the same epic (*Vanaparva*, *Tīrthayātrā* section) to relate the birth story of *Paraśurāma*. The portion relating to the birth of *Viśvāmitra* is ignored.
- [69] *Kālikāpurāṇa*, Ed. Vangavasi, chap. 82; Ed. Venkatesvara, Chap. 85.
- [70] The structure, depicted on these coins, had found the attention of many scholars; and they have tried to identify it. K.P. Jayaswal regarded it as a mote-hall (*Hindu Polity*, Bangalore, 1968, p. 154); Allan took it as two-storeyed domed and pillared stūpa (*British Museum Catalogue, Ancient India*, intro, p. xxxiii); Coomaraswamy described it as "railed (circular) pavilion with four or five pillars and domed

(thatched) roofs with projecting eaves and a small finial" (*History of India and Indonesian Art*, reprinted, New York, 1965, p. 237). Cunningham identified it as a 'pointed roofed temple of two or three storeys with pillars' (*Coins of Ancient India*, p. 68). None of these identifications and a few others, suggested by later scholars, we believe are, correct.

- [71] कस्यनु खलु दैवतस्य स्थानम् भविष्यति । नेह किञ्चित् प्रहरणम्
ध्वजं च बर्हिश्चिह्नम् दृश्यन्ते भवतु प्रविश्य ज्ञास्ये।
- [72] D.C. Sircar, *Select Inscriptions*, I, Calcutta, 1965, p. 88.
- [73] The use of long vowels seems to have been avoided in these legends both in Kharoshthī and Brāhmī.
- [74] *Archaeological Survey of India, Annual Report*, 1911-12, p.51.
- [75] I owe this information to O.C. Ohri. A.K. Jha, the Senior Research Associate of the Indian Institute of Research in Indian Numismatics, Anjaneri (Nasik), informs me that the remnant of this practice may even now be seen on the occasion of Vijayā-Daśamī festival. He was himself present there on such occasion. According to him, all the idols of the gods of that area, were brought to Kulu with all the pomps and show and they assembled before the main deity at Kulu. And before them all the fiscal matters were decided for the year. Major decision relating to that area were taken after proper deliberations. Something similar might have been the practise amongst the Himalayan tribal states in ancient days too.
- [76] *Mahābhārata*. II. 50. 12.
- [77] *Journale Asiatique*, 1915, p. 43, 49; *Journal of U.P. Historical Society*, XV, ii, p. 28, 48.
- [78] *Harivaṃśa*, III. 1. 14-15.
- [79] *Brahmāṇḍa Purāṇa*, XIII. 136-37.
- [80] *British Museum Catalogue, Ancient India*, p. 280, no. 9.
- [81] Whitehead, *Punjab Museum Catalogue*, I. p. 147; Pl. XVI. 137.
- [82] This hoard was found somewhere in Himachal Pradesh and had come up in Delhi market from where it went outside India and dispersed in different collections. This hoard is said to have been found somewhere between Ambala and Chandigarh; but this hoard is confused with another hoard of Kuṇḍa coins found there. The provenance of this hoard is actually not known.
- [83] *British Museum Catalogue, Ancient India*, p. 123; coins no. 12-13; Pl. XIV. 16-17.
- [84] It is not known if any coin of this hoard, exists in any Indian collection; but photographs of some of these coins have been obtained by the Indian Institute of Research in Numismatic Studies for its Archives from some private collections.
- [85] Cunningham, *Coins of Ancient India*, p. 68; Allan, *British Museum Catalogue, Ancient India*, p. lxxxv.
- [86] *British Museum Catalogue, Ancient India Intro.*, p. cii .

- [87] *British Museum Catalogue, Ancient India*, p. 280, coin no. 9.
- [88] *Ibid.*, Intro., p. cliv.
- [89] Cunningham, *Coins of Ancient India*, p. 70.
- [90] *Ashtādhyāyī*, IV, 1.114; VI. 2.34.
- [91] *Arthasāstra*, I. VI. 3.
- [92] *Mahābhārata*, XII. 81. 25.
- [93] *Bhāgavata Purāṇa*, I. 3.23, I. 8.41, II. 420. 1; IX. 73.30, etc. *Vāyu Purāṇa*, I. 145, XCVI. 84, etc.; *Brahmāṇḍa Purāṇa*, III. 61.28, III. 71.83; *Matsya Purāṇa*, XXXIII. 69.10; XLIV. 15; XLVII. 12; *Brahma Purāṇa* XIV. 54, XVI. 24, etc.
- [94] *Vishṇu Purāṇa*, IV. 13.1
- [95] *Epigraphia Indica*, XXIV, pp. 194ff.
- [96] *Numismatic Supplement*, XLVI. p. 87.
- [97] Bela Lahiri, *Indigenous States of Northern India*, p. 243.
- [98] *Journal of Royal Asiatic Society*, 1900, pp. 416-421.
- [99] *British Museum Catalogue, Ancient India*, Intro., p. clvi.
- [100] *Ashtādhyāyī*, IV. 2.53.
- [101] *Indian Historical Quarterly*, XXVII, p. 203.
- [102] V.S. Agrawala, *India, as known to Pāṇini*, p. 428.
- [103] *Ibid.*, p.70.
- [104] *Idem.*
- [105] *Idem.*
- [106] Appolodotus, Apolophanes, Diomedes, Dionysius, Hermæus, Hippos-tratus, Menander, Nicias, Peucolaus, Polyxenus, Strato, Zoilus. A.N. Lahiri, *Corpus of Indo-Greek Coins*, Calcutta, 1965. pp. 259-60, 262.
- [107] D.C. Sircar, *Select Inscriptions*, p. 88.
- [108] *Idem.*
- [109] *Idem.*
- [110] *Idem.*
- [111] Lord Buddha is represented on all early Indian art by symbols that were associated with his life.
- [112] *Mahābhārata*, Sabha, IV. 50; Musala, I. 15-22; *Vishṇu Purāṇa*; *Harivamśa* II. Chap. 56.
- [113] *Vishṇu Purāṇa*, V. 88. 12.
- [114] *British Museum Catalogue, Ancient India*, p. 125, coins 24-25; Pl. XV. 11-12.
- [115] *Ibid.*, Intro., p.lxxxvi-vii.
- [116] *Ibid.*, p. 212, coin, 18; Pl. XXIX. 12.
- [117] *Journal of the Numismatic Society of India*, XXXVIII, part II, p.57.

- [118] *Idem.*
- [119] Coin No. 24; Pl. XV. 12.
- [120] *R̥gveda*, III. 33. 4-5.
- [121] *R̥gveda*, VII. 8.4
- [122] *Ibid.*, I, 108. 8.
- [123] *Ibid.*, VIII. 18.
- [124] Arrian, V. 8. 3ff.
- [125] *Bṛihat-saṁhitā*, XVI. 21; XXII. 19.
- [126] *Ibid.*, XIV. 23, 31.
- [127] *British Museum Catalogue, Ancient India*, p. 283-84, Coins 30-36, Pl. XLVI, 1-6, p. clviii.
- [128] *Idem.*
- [129] M.B. Mitchiner, *Oriental Coins and Their Values--The Ancient and Classical World*, London, 1978, p. 567.
- [130] Allan, coin 30-31.
- [131] *Ibid.*, coin 32.
- [132] *Ibid.*, coin 34.
- [133] *Vāyu Purāṇa*, XLV.116; XLVII.43; *Brahmāṇḍa Purāṇa*, II. 16.39, 48; *Bhāgavata Purāṇa*, X. 42. 11; X. 50. 3; *Mārkaṇḍeya Purāṇa*, LXVII. 37, etc.
- [134] *Sabhaparva*, XXV. 996.
- [135] *Ibid.*, VII, 19. 14.
- [136] *Bṛihat-saṁhitā* II. 52.3-4
- [137] *Ibid.*, III. 25.4.
- [138] *Kuṇḍina Śata Saṅkulam*.
- [139] XIV. 31.
- [140] *Rāmāyaṇa*, IV. 33. 14; Mahāmāyūrī, *Journale Asiatique*, 1915, 52, 101; *Journal of U.P. Historical Society*, XV, part 2, pp. 29, 46.
- [141] On many coins, the animal appears like a yak with high neck and unbranched horn. Some scholars identify the animal as stag or buffalo or horse.
- [142] Cunningham says that the copper coins, occasionally bear legends on both sides (*Archaeological Survey Report*, XIV, p.138); but British Museum does not possess any such coin, though it has a number of coins from Cunningham's collection. Recently some coins have come up that have the legends on both sides.
- [143] *British Museum Catalogue. Ancient India*, Intro., p. cii.
- [144] *Proceedings, Asiatic Society of Bengal*, 1893, pp. 11-12.
- [145] Cunningham, *Archaeological Survey Report*, XIV, p. 134.
- [146] A part (or most of the coins) of this hoard is smuggled out of India.

They were seen by Jan Lingen with a dealer in London. With the dealer were 10 coins of Apollodotus, 10 of Audumbara and 64 of Kuṇinda. A few of these coins are now in Lingen's collection. The find of Kuṇinda coins around Ambala is supported by the information given to us by a Saraf of that area. Most likely the coins that came to some Museums and private collections near about this period are from this very hoard.

- [147] Cunningham, *Archaeological Survey Report*, XIV, p. 65.
- [148] *Proceedings, Asiatic Society of Bengal*, 1875, p. 85.
- [149] Prinsep's *Essays*, I, Pl.IV. 1, 3, 6.
- [150] *Journal of the Numismatic Society of India*, XIII, p. 36.
- [151] *Ibid.*, p. 37.
- [152] *Ibid.*, IV, ii, p. 10.
- [153] Cunningham, *Coins of Ancient India*, p. 71.
- [154] K.P. Jayaswal, *Hindu Polity*, I, p.82, fn. 1; Allan, *British Museum Catalogue, Ancient India*, intro, cii; Smith, *Indian Museum Catalogue*, I, p. 167; J. Prakash, *Journal of Numismatic Society of India*, XXVII, p. 126.
- [155] *Infra*, p.25.
- [156] *Numismatic Digest*, II. ii, pp. 15-23.
- [157] *British Museum Catalogue, Ancient India*, p. 271, coin 55. The coin is not illustrated in the *Catalogue*.
- [158] The goddess is identified variously as Shashṭhī, Krittikā or Devasenā.
- [159] *The Numismatic Digest*, II. ii, p. 16; 22.
- [160] *British Museum Catalogue, Ancient India*, p. 270. coins 47; Pl. XXXIX. 21.
- [161] These forms of the heads of the God and Goddess are not properly identified in the *British Museum Catalogue*. The figures on both the sides are six-headed and not that one side figure is uni-headed and multi-headed on the other. What Allan has identified as radiate head is in fact five dots representing five heads around the central head.
- [162] Cunningham, *Archaeological Survey Report*, XIV, p.140.
- [163] *Coins of Ancient India*, p. 76.
- [164] *Idem*.
- [165] Cunningham, *Archaeological Survey Report*, V, p.14.
- [166] Cunningham, *Ancient Geography of India*, p. 245.
- [167] *Journal of the Numismatic Society of India*, II, pp. 109-112.
- [168] *Ibid.*, XVIII, p. 46-48.
- [169] *Infra*, p. 19.
- [170] Cunningham, *Coins of Ancient India*, p. 78.
- [171] *British Museum Catalogue, Ancient India*, p. 270, coin no. 47.

- [172] Ibid., Pl. XXXIV. 21.
- [173] The coin was personally examined by us during one of our visits to London at the British Museum Coin Room.
- [174] Sabhāparva, 52.
- [175] Allan, *British Museum Catalogue, Ancient India*, pp.145-6.
- [176] Ibid., p. xvii. It quotes Cunningham without the source.
- [177] The Prakrit *Kāḍasa* calls for *Kaḍa* in the ablative sense. The Prakrit derivative *Kaḍa* from *Kaṭha* is apparent. It has become *Kāḍa*. (*Journal of the Numismatic Society of India*, XL, p. 10).
- [178] *British Museum Catalogue, Ancient India*, p. 275, coin 80.
- [179] Ibid., Pl. XL.15.
- [180] *Journal of the Numismatic Society of India*, VIII, p.48.
- [181] Idem.
- [182] Ibid., Pl. VI, Nos. 13-15.
- [183] *Indian Archaeology*, 1953-54, pp. 10ff; *Journal of Oriental Research*, XXI, pp. 1ff; XXII, p.100.
- [184] दत्त्वा रुद्रगतिः खसाधिपतये देवीं ध्रुवस्वामिनीम्
यस्मात् खण्डित साहसो निव कृते श्री शर्मगुप्तो नृपः । ।
तस्मिन्नेव हिमालये गुरु गुहा कोणाक्वणित किञ्चरे ।
गीयन्ते तब कीर्ति कार्तिरियनगर स्त्रीणां गणैः कीर्तयः । ।
- [185] पुष्य कथा ज्यो भई, सुनौ त्यों कहैं अपुब्बह ।
सिसु समुख हुई बैठी तहाँ, भागिग खान भैभीत हुआ । ।
सब सथ्य तथ्य आचिज भय, करिपारस उट्टे सुभय ।
व्यास ज्योति जग जोति तहैं, सिद्ध महूरतताव ।
दैव जोग ससह सिरह किल किल्लित सुगाव ।
कल्हनपुर कल्हन नृपति, बासी नृप निज साज ।
कितक पाटू अन्तर नृपति, अनंगपाल भयराज ।
- [186] विष्णुपदे गिरौ भगवतो विष्णोर्ध्वज स्थापितः ।
- [187] *Vālmiki Rāmāyaṇa*, Ayodhya, 68, 18-20.
- [188] *Journal of Andhra Historical Research Society*, I, p. 86.
- [189] *Rājataranginī*, I. 289ff; III. 102ff.
- [190] Briggs, *Ferishtā*, I, p. 178.
- [191] *Corpus Inscriptionum Indicarum*, III, p. 289.
- [192] Ibid., III, p. 203, line 9.
- [193] Si-yu-ki, Beal, Reprint, Delhi 1980, II p. 209. fn. 30.
- [194] *Rājataranginī* III, pp. 99-100.
- [195] Ibid., III, 285.

- [196] The Kīra country is variously identified. Sometimes it is said that they are the people that settled in the neighbourhood of Kashmir. Sometimes Kīra is identified as Kashmir itself. But at times scholars think that it was a part of Kangra. A place called Kīragram within Kangra is known from some inscriptions.
- [197] The name Moshana or Moshuna appears to us resounding with Mokhari (the letter is used for *sh* and *kh* both) and the identity of the two finds favour from the varman-ending names of the rulers of both the families. So, it might not be unlikely than Mūshanas might be an offshoot of the Maukharis, particularly when we have the name Sarvvavarman, in the Nirmand inscription, the same as known of one of the Maukhari kings.
- [198] Vogel, *Antiquities of Chamba*, p. 142; Ins. no. 5 and 6.
- [199] Ibid. p. 146, Ins. no.9.
- [200] Ibid., p. 145, Ins. no. 7.
- [201] Ibid., p. 149, Ins. no. 11.
- [202] Ibid., p. 184, Ins. no. 24; p. 192, Ins. no. 25.
- [203] Ibid., p. 192, Ins. no. 25.
- [204] Ibid., p. 162, Ins. no. 14.
- [205] Ibid., p. 166, Ins. 15.
- [206] Ibid., p. 166, Ins. no. 15.
- [207] Ibid., p. 173, Ins. 17.
- [208] Ibid., p. 166, Ins. no. 15.
- [209] Ibid. p. 177, Ins. no. 20; p. 178, Ins. no. 21; p. 180, Ins. no. 22.
- [210] Hutchinson and J. Ph. Vogel, *History of Punjab Hill States*, Vol. II, p. 593.
- [211] *Rājataranginī*, VII, 220.
- [212] Vogel, p. 180, Ins. no. 122.
- [213] Vogel, p. 184, Ins. no. 24; p. 198, Ins. no. 24.
- [214] *Rājataranginī*, VII, 218.
- [215] *Vikramāñkadeva-Charita* (ed. Buhler), XVIII. 38.
- [216] Cunningham places this invasion between AD 1028 and 1031 (*Ancient Geography of India*, p. 141).
- [217] *Rājataranginī*, VII. 218.
- [218] Vogel, op. cit. p. 181. Ins. no. 23; p. 184, Ins. no. 24.
- [219] Ibid., p. 198, ins. no. 26; p. 202, Ins. no. 27.
- [220] *Rājataranginī*, VII, 588-590.
- [221] Ibid., VII. 319.
- [222] Ibid., VII. 1512.
- [223] Ibid., VIII. 1042-1104.

- [224] *Ibid.*, VIII. 1142-1143.
- [225] Vincent Smith has assigned a silver coin of Bull and Horseman type to Asata (*Indian Museum Catalogue*, I, p. 244). But the reading of the name on the coin is not correct. As has been pointed out by Burn, it is *Amrita*. He has assigned this coin to Amritapala, whose inscription is known from Badaun. Coins with this legend are fairly common in the area between Meerut and Bareilly districts (U.P) (Vogel, *Antiquities of Chamba*, Appendix, p. 268).
- [226] Nine coins of this hoard were taken away by the District Officer in 1874; a few coins were sent to Lahore Museum. 82 coins were sent to the Asiatic Society of Bengal, Calcutta. From there they were sent to mint for melting. According to the report, submitted to the Asiatic Society, the coins were similar to Fig. 9 and 14 of Plate XXXIII of *Prinsep's Essays*, Vol. I. (*Proceedings, Asiatic Society of Bengal*, 1891, p. 83).
- [227] Coins of both these finds are in the Bhuri Singh Museum, Chamba.
- [228] *Infra*, p.33.
- [229] *Corpus Inscriptionum Indicarum*, III, p. 288f.
- [230] *Kādambarī* (translated by C.M. Reading), p. 75.
- [231] Vogel, p. 184. Ins. no. 24; p. 192, Ins. no. 25.
- [232] *Infra*, p.32.
- [233] *Infra*, p.32.
- [234] Khalimpur Copper-plate, *Epigraphia Indica*, IV, p.243.
- [235] *Rājatarāṅgiṇī*, V. 143-147.
- [236] *Ibid.*, VI. 150-152.
- [237] Kielhorn, Inscriptions from Khajuraho, *Epigraphia Indica*, I, p.123.
- [238] Vogel, p. 192, Ins. no. 25.
- [239] Elliot & Dowson, *History of India, as told by its own Historians*, II p. 31.
- [240] Briggs, *Ferishtā*, I, p. 48.
- [241] Elliot & Dowson II, App. Note D, p. 445.
- [242] *Numismatic Chronicle*, 1952, pp. 133ff.
- [243] Elliot & Dowson, II, pp.31-35.
- [244] *Ibid.*, II, pp. 444-446; Briggs, *Ferishtā*, I, p.119.
- [245] R.C. Majumdar, Ed. *Struggle for Empire*, p.61.
- [246] *Ibid.*, p. 62.
- [247] Elliot & Dowson, III, p.70.
- [248] Majumdar, p. 68.
- [249] Coins in Shimla and Chamba Museum.
- [250] A.C. Nahta & B.L. Nahta, *Thakkura Pherū virachita Ratnādi sapta grantha saṁgraha*, Jodhpur, 1976; B.L. Nahta, *Thakkura Pherū virachita*

Dravya-Parīkshā aur Dhatotpatti, Vaisali, 1976; Thakkura Pherū Virachita Prākṛita-bhāṣā-baddha Dravya Parīkshā (*Indian Numismatic Chronicle*, IV, i. pp. 87ff).

- [251] जालन्धरी बड़ोहिय जइतचन्दाहे य रूपचन्दाहे
सय चंड तिनि मासा दिवदु सय दुसयटंकिके । ।
तिनि सय इकि टंके सीसडिया तिलोकचन्दाहे
सांतिउरी साहे पुण चारि सया इनिक टंकेण । । (Sl. 109-10)
- [252] *Proceedings, Asiatic Society of Bengal*, 1893, p.9.
- [253] The Kangra coins are mentioned in the Report as being in inferior condition. The exact meaning of this phrase is not clear.
- [254] Buhler, Two Prasastis of Baijnath at Kiragram in Kangra, *Epigraphia Indica*, I. p.112, Ins. line 7.
- [255] Cunningham, *Archaeological Survey Report*, V, pp.180-181.
- [256] *Ibid.*, p.103.
- [257] Vogel, *Archaeological Survey of India, Annual Report*, 1905-1906, p.194; *Antiquities of Chamba*, I. p. 43.
- [258] Quoted by Cunningham, *Coins of Medieval India*, pp.102-103.
- [259] *Journal of Asiatic Society of Bengal*, XLIX, pp.10ff.
- [260] Cunningham, pp. 103-104.
- [261] *Ibid.*, p. 103.
- [262] *Ibid.*, pp. 104-105.
- [263] *Infra*, pp.44-45.
- [264] Cunningham, p. 104.
- [265] Dharmachandra, who is mentioned in Cunningham's chronological table is dated AD 1528; and his coins are of an entirely different type having legends on both sides (op.cit., p.107, Coins 27-28). Our coin adds a new name to the Katoch lineage. He should be called Dharmachandra I to distinguish him from this later Dharmachandra.
- [266] Cunningham in his *Coins of Medieval India* (p.105, coins 6-7) has attributed the coins of Class C to this ruler. But the coin illustrated by him (Pl.XI, coin 3) correctly shows the coin of Class D with his name. This is pointed out here to avoid the confusion that might occur due to Cunningham's mis-statement.
- [267] This name is not known in the *Vaṃśāvalī*; Cunningham has identified him with Devāṅgachandra of the *Vaṃśāvalī* without attributing any reason.
- [268] Cunningham places a ruler of this name at a very late date in AD 1610. Perhaps he had in his mind the ruler of this name, whom it is said Jahangir got treacherously murdered (J. Hutchinson and J. Ph. Vogel, *History of the Punjab Hill State*, I., p. 153). Trilokchandra of the coins should be designated as Trilokchandra II, to distinguish him from Trilokchandra, mentioned by Thakkur Pherū. Trilokchandra, who was murdered during Jahangir's time, would be third ruler of this name.

- [269] Vogel, loc. cit.
- [270] Cunningham, pp. 105-108.
- [271] Ibid., Pl. XI, coin 26; p. 107.
- [272] Ibid., Pl. XI. coins 27-28.
- [273] Briggs, *Ferishtā*, I, p. 454.
- [274] Elliot & Dowson, III, p. 318.
- [275] *Infra*, p.96.
- [276] Hamed-ud-din in R.C. Majumdar, *The Delhi Sultanate*, p. 147.
- [277] *Wāqīāt-i-mushtāqī*, Elliot and Dowson, op. cit. IV, p.544.
- [278] *Tabaqāt-i-Akbarī* gives the name of the ruler as Rāmchandra. The same is repeated by Badaoni. But Ramchandra did not exist at this time. As appears from his dated coin, Ramchandra existed in about VS 1785 (AD. 1528).
- [279] Briggs, *Ferishtā*, II, p. 183.
- [280] *Proceedings, Asiatic Society of Bengal*, 1890, p. 179.
- [281] Valentine, *Copper Coins of India*, II, p. 260. He has read the word *Vikram* wrongly as *Mulzim*.
- [282] J. Hutchinson & J. Ph. Vogel, *History of the Punjab Hill States*, I. p. 5.
- [283] *Infra*, p.46.

PART II

Catalogue of the Coins

in Himachal State Museum, Shimla and Bhuri Singh Museum, Chamba

LIST OF COINS IN HIMACHAL STATE MUSEUM, SHIMLA

Accession No.	Metal	Number	Type	Source
73.45-46	Silver	2	Shāhīs of Ohind	Shimla Town
73.64-65	Copper	2	Sultans of Delhi (Khilji)	Chamba Town
73.66	Silver plated	1	Mughal	Chamba
73.67-68	Silver	3	Mughal	Chamba
73.203	Silver	12	Punch-marked coins	Arki Hoard
73.116-117	Silver	2	Mughal	Garkotha
73.124	Copper	525	Kuṇinda	Chakkar Hoard
73.125	Copper	2	Rulers of Kangra	Kangra Town
73.126	Copper	1	Mughal	Kangra Town
73.128-29	Copper	2	Suri	Shimla
73.539	Silver	1	Shāhīs of Ohind	Shimla Town
74.265-281	Silver	17	Indo-Greeks	Sarol, Chamba
74.404-408	Silver	5	Mughal	Una
75.252-255	Silver	4	Mughal	Bharmore
76.315-317	Copper	3	Various, Muslim period	Kangra Town
76.318-322	Copper	5	Rulers of Kangra	Kangra
76.323-335	Silver & Copper	13	Muslim and Native States	
76.506	Silver	1	Shāhīs of Ohind	Vill. Tibbar, Dist. Gurdaspur
76.557-718	Copper	626	Rulers of Kangra	Rey Hoard
77.153-154	Copper	2	Native States	Mandi Town
77.155	Copper	1	Kushānā	Chakkar, Mandi
77.157	Copper	10	Rulers of Kangra	Mandi
77.159	Copper	365	Horseman/Bull Type	Nalagarh Hoard
78.38,40,43	Copper	510	Rulers of Kangra	Ambedi Hoard
78.46	Copper	1	--do--	Una Bazar
78.50	Silver	2	Shāhīs of Ohind	Saloh Parsoli
78.51	Silver	6	--do--	Purana Kangra
79.1	Copper	1	Gazanavid	Una
79.4	Billon	27	Horseman/Bull Type	Una
79.106	Billon	41	Gazanavid	Una

<i>Accession No.</i>	<i>Metal</i>	<i>Number</i>	<i>Type</i>	<i>Source</i>
79.107	Billon	51	Horseman/Bull Type	Una
79.108	Copper	23	Gaznavid	Una
79.109	Copper	12	Rulers of Kangra	Una
79.113	Billon	66	Shāhīs of Ohind	Kangra Fort
77.68	Silver	30	Mughal	Ramashahar, Dist Solan
77.71	Silver	4	Later Mughal	--do--
77.72	Copper	1	Mughal	--do--
77.139	Copper	300	Suri and Mughal	Hamirpur
77.74	Copper	75	Suri	Deothi

LIST OF COINS IN BHURI SINGH MUSEUM, CHAMBA









































<i>Accession No.</i>	<i>Metal</i>	<i>Number</i>	<i>Type</i>	<i>Source</i>
00.947-1061	--	115	Unclassified assorted coins	--
08.627-637	Copper	43	--do--	Chamba Treasury
51.8	Silver	557	Assorted coin including a hoard of coins of Sultans of Delhi.	Mandi Toshā-khānā
51.9	Copper	400	Unclassified assorted coins	--do--
65.83-84	Silver	2	Mughal amulet & E.I. Co.	S.R. Sharma, Chamba
66.53-58	Copper	6	Chaklis of Chamba	Chamba
68.46-48	Billon	3	Kashmir	G.G.H. School, Chamba (through M.C. Vij),
68.49	Billon	44	Indo-Sassanian	--do-- (through M.C. Vij)
68.85-87	Silver	3	Silver Punch-marked coins	Arki Hoard
68.88-89	Silver	2	Unidentified Hill Coin	G.G.H. School, Chamba
69.40-59	Silver	21	Punch-marked Coins	Arki Hoard
69.60-61	Brass (?)	2	Native States	Kuldeep Singh Chowgia, Chamba
69.73-78	Billon	6	Indo-Sassanian	Udaipur, Chamba
70.1	Silver	1	Jammu & Kashmir (Dogra)	M.C. Vij, Chamba
70.3-5	Copper	3	Sikandar Lodi	--
71.5-19	Silver	15	Indo-Greeks	Lichori Hoard
71.28-32	Billon	5	Kashmir	Chamba Town
71.42-51	Copper	10	Kuṇinda	Chakkar Hoard (S.K. Chauhan, I.A.S)
71.59-72	Copper	14	Kuṇinda	Chakkar Hoard (Dy. Commissioner, Mandi)
71.73-76	Copper	4	Kashmir	O.C. Sud, Shimla



























































<i>Accession No.</i>	<i>Metal</i>	<i>Number</i>	<i>Type</i>	<i>Source</i>
	Copper	317	Sikh, Kashmir and Native States	Sri Tribhushan Vill. Bharmor, Nurpur, Kangra
	Copper	6	Chaklis of Chamba	Chamba Town
	Copper	320	Kashmir (Later Dynasties)	Biddingi, Chamba.

















































SILVER PUNCH-MARKED COINS

















































In or about 1973, a hoard of silver punch-marked coins was discovered by a villager in a village near the Arki town. He sold them to a goldsmith of that town. The State Museum, Shimla and Bhuri Singh Museum, Chamba acquired 12 and 25 coins respectively. The hoard, it is believed, had quite a large number of coins and all of them except the above passed into private collections and their whereabouts are not known. (Shimla Museum, Accession No. 73.102; Chamba Museum, Accession Nos. 69.40 to 69.59 and 68.85-87)

Bhuri Singh Museum, Chamba also possesses two silver coins that were originally lying in the Mandi Toshākhānā mixed with many other coins (Accession No. 51.8)











No.	Size	Weight	Obverse				Reverse
ARKI HOARD (STATE MUSEUM COLLECTION)							
1.	24	3.19					 Jumbled indistinct (Pl.I.1)
2.	2.2	3.17					 4 minute symbols (Pl.I.2)
3.	2.1	3.19					 3 minute symbols (Pl.I.3)
4.	2.2	3.24					 and 3 other minute symbols (Pl.I.4)
5.	2.1	3.24.5					 and 5 minute symbols (Pl.I.5)
6.	24	3.17					 7 minute symbols (Pl.I.6)
7.	2.7	3.11					 8 minute marks marks (Pl.I.7)
8	1.2	3.385					 (Pl.I.8)

No.	Size	Weight	Obverse					Reverse			
9	1.8	3.37									
										(Pl.I.9)	
10	1.6	3.27						 & one indistinct mark			(Pl.I.10)
11	1.9	3.22						 			(Pl.I.11)
12	1.9	3.4						 and 3 indistinct minute symbols.			(Pl.I.12)
CHAMBA MUSEUM											
1	69.46	2.2	3.3						6 minute marks		(Pl.I.13)
				with minute mark  * and two othe.							
2	69.42	2.3	2.7						12 minute marks		(Pl.I.14)
3	69.41	2.4	3.2						3 minute marks		(Pl.II.1)
4	69.43	2.8	3.15						4 minute marks		(Pl.II.2)
5	69.52	1.8	3.2						3 minute marks		(Pl.II.3)
6	68.86	1.6	2.58						Indistinct minute marks		(Pl.II.4)

No.	Size	Weight	Obverse					Reverse
7 69.40	2.2	3.0						3 minute marks (Pl.II.5)
8 69.50	1.5	3.2						Traces of a minute mark (Pl.II.6)
9 69.54	1.7	3.0						2 minute marks (Pl.II.7)
10 69.57	1.7	3.35						3 indistinct marks (Pl.II.8)
11 59.56	1.9	3.35						 & one other mark (Pl.II.9)
12 69.53	1.5	3.35						Traces of 3 minute marks (Pl.II.10)
13 69.44	1.6	3.35						 & 2 other marks (Pl.II.11)
14 69.49	1.4	3.35						One bold mark (blurred) (Pl.II.12)
15 69.55	1.4	3.4						 & one other mark (Pl.II.13)

No.	Size	Weight	Obverse					Reverse
16 69.45	1.5	3.4						 (Pl.II.14)
17 69.51	4.6	3.3						 (Pl.II.15)
18 69.59	1.5	3.0						 (Pl.II.16)
19 69.58	1.5	3.35						 (Pl.II.17)
20 69.47	1.6	3.5						 (Pl.II.18)
21 68.85	1.6	2.50						 (Pl.II.19)
22 69.48	1.5	3.4						 (Pl.III.1)
23 68.87	1.5	3.35						 (Pl.III.2)

MANDI TOSHĀKHĀNĀ COINS

1 51.8	1.8	3.3						6 minute marks (Pl.III.3)
2 51.8	1.9	2.45						One indistinct mark (Pl.III.4)

INDO-GREEK COINS

In 1970, when a road cutting was being made on the Chaura Sundla Road, near the village Lachori in Pargana Jundh, District Chamba, a thin metal pot was discovered containing some Indo-Greek *hemidrachms*. In course of the cutting the pot was broken and coins were shovelled off in the nearby stream called Salindra, which falls into the river Siul, a tributary of the river Ravi. One of the labourers, however, collected 32 of these coins and sold them. The buyer of these coins presented 15 coins to the Bhuri Singh Museum, Chamba in 1971 (Accession no 71. 5-19). The whereabouts of the remaining 17 coins are not known. The site where the coins were discovered lies on an ancient route that passes through the mountains and enters into the Jammu and Kashmir region.

Another hoard of Indo-Greek *hemidrachms* was discovered in 1974 by a farmer in his field in the village Sarol, three kilometres north of Chamba town which lies in a most fertile plain just above the Ravi river. The hoard contained 17 coins and the entire hoard was acquired by the State Museum Shimla (Accession no. 74.265-281).

Monograms seen on Coins



LACHORI (TAHSIL CHURAH, CHAMBA) HOARD

No.	Size	Weight	Obverse	Reverse
ANTIMACHUS				
1.	1.9	2.4	Winged Nike to left with palm and fillet; Greek legend around BASILIOS NIKEPHOROY ANTIMAXOY Monogram 2 on left.	Rider (king?) on prancing horse to right; around Kharoshthī legend <i>Maharajasa jayadharasa Arhiti-makhasa.</i> (Pl.III.3)
2.	2.0	2.5	--do-- Monogram 3.	--do-- (Pl.III.6)
MENANDER				
3.	1.8	2.5	Diademed bust of king to right; Greek legend above BASILIOS SOTOROS below MENANDROU.	Pallas to left with aegis on outstretched left arm, hurling thunderbolt with right hand; Kharoshthī legend above <i>Maharajasa tratarasa</i> below <i>Menadrassa.</i>

No.	Size	Weight	Obverse	Reverse
				Monogram 15 in right field (PI.III.7)
4.	1.8	2.45	--do--	--do-- Monogram 6 (PI.III.8)
5.	1.9	2.45	--do--	--do-- Monogram 20 (PI.III.9)
6.	1.9	2.45	--do--	--do-- Monogram 9 (PI.III.10)
7.	1.8	2.45	--do--	--do-- Monogram 13 (PI.III.11)
8.	2.0	2.0	Diademed bust of king to right wearing a crested helmet. Greek legend as on No. 1	--do-- Monogram 18 (PI.III.12)
9.	1.8	2.45	--do--	--do-- Monogram 22 (PI.III.13)
10.	1.9	2.45	Diademed bust of king to left thrusting javelin with right hand. Greek legend as on No. 1	--do-- Monogram 10 (PI.III.14)
11.	1.9	2.45	--do--	--do-- Monogram 2 (PI.III.15)
12.	1.9	2.4	--do--	--do-- Monogram 2 (PI.III.16)
13.	1.9	2.5	--do--	--do-- Monogram 8 (PI.III.17)
APOLLODOTUS				
14.	1.8	2.45	Elephant moving to right. Greek legend left BASILIOS; top APOLLODOTOU; right SOTOROS; Below Monogram 11.	Humped bull to right; Kharoshthi legend right Maharujasa, top Apaladatasa left tradarasa. (PI.IV.1)
15.	1.8	2.4	--do-- Monogram 16	--do-- (PI.IV.2)

SAROL (NEAR CHAMBA) HOARD

ANTIALKIDAS

1.	1.9	2.38	Diademed bust of king to right; wearing crested helmet. Greek legend Above BASILEOS NIKEPHOROY. Below ANTIALKIDOY	Zeus seated left on throne; long sceptre in left hand, which rests over left shoulder; on outstretched right hand he bears Nike holding
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No.	Size	Weight	Obverse	Reverse
				palm and wreath; in left field an elephant walking to left; in right field monogram 12 Kharoshthī legend Above <i>Maharajasa jayadharasa</i> ; below <i>Am̐tialikitasa</i> (Pl.IV.3)
2.	1.9	1.46	--do--	do; but the elephant walking in to right. Monogram: 19 (Pl.IV.4)
3.	1.9	2.38	--do-- king wearing flat Kausia.	Same as No.2 Monogram 20 (Pl.IV.5)
4.	2.0	2.36	--do--	Same as No.1. Monogram 17 (Pl.IV.6)
5.	1.8	2.37	--do--	Same as No.1: wreath in upraised trunk of the elephant. Monogram 21 (Pl.IV.7)
ANTIMACHUS				
6.	1.9	2.385	Winged Nike to left with palm and fillet; Greek legend around BASILIOS NIKEPHOROS ANTIMACHOS. Monogram 3 on left.	Rider (king?) on prancing to right; around Kharoshthī legend <i>Maharajasa jayadharasa Am̐timakhasa</i> . (Pl.IV.8)
7.	1.9	2.4	Same as No. 6; Monogram 12	Same as No.6 (Pl.IV.9)
MENANDER				
8.	2.0	2.4	Diademed bust of king to right; Greek legend above BASILIOS SOTEROS below MENANDROS	Pallas to left with aegis on outstretched left arm, hurling thunderbolt with right hand; Kharoshthī legend above <i>Maharajasa tratarasa</i> below <i>Menadrasa</i> . Monograms. In right field 23; in left field 20. (Pl.IV.10)
9.	2.0	2.4	--do--	--do-- (Pl.IV.11)
10.	1.9	2.405	--do--	--do-- but monogram 20 only in right field. (Pl.IV.12)

No.	Size	Weight	Obverse	Reverse
11.	2.1	2.395	--do--	--do-- (Pl.IV.13)
12.	1.8	2.385	--do--	--do-- but monogram in left field 4. (Pl.IV.14)
13.	1.9	3.43	--do--	--do-- monogram 5 (Pl.IV.15)
14.	2.0	2.395	Diademed bust of king to right wearing a crested helmet. Greek legend as on No. 8	--do-- monogram in right field 14 (Pl.IV.16)
15.	1.8	2.38	--do--	--do-- monogram 8 (Pl.IV.17)
16.	2.8	2.23	Diademed bust of king to left thrusting javelin with right hand. Greek legend as on No.1	--do-- monogram 11 in right field; last word of the legend off the flan. (Pl.V.1)
17.	2.1	2.37	--do--	Pallas as above but to right; monogram 18 in the left field. (Pl.V.2)

KUṆINDA COINS

A big hoard of copper coins came to notice in the early seventies when foundations were being excavated for a building for the Animal Husbandry department at village Chakkar, which lies in a fertile plain besides the tributary of the river Beas in the Bhall valley in a region of Mandi district.

The exact number of the coins that the hoard contained is not known but 522 coins of the hoard were obtained by the Public Works Department and later in 1975 they were acquired by the State Museum, Shimla. It is presumed that a part of the hoard went into the hands of local people. Of these coins, ten coins were presented to the Bhuri Singh Museum, Chamba by Shri S. K. Chauhan, IAS. Later the same Museum received 14 coins from the Deputy Commissioner, Mandi. Later two coins (Accession No. 77.156) were given to the Shimla Museum by a teacher, Shri Chandramani of Mandi. He probably has a few more coins with him.

The hoard contained mostly the coins of the Kuṇindas; some coins are of the type of the Yaudheys, which are attributed here to a tribe named Kumāra. A few others are related to the kings Bhānuhosha and Jayavarma.

CHAKKAR (DISTRICT MANDI) HOARD

No.	Size	Weight	Obverse	Reverse
-----	------	--------	---------	---------

KUṆINDA

Class 1- DEER TO RIGHT

Variety a



On the left deer [1] to right; Symbols at (1) between the horns (a) S2 or (b) ○ (2) on the back (a) □ or (b) U ; (3) behind the tail (a) ○ or (b) ○ or (c) ∴ ; (4) under the feet (a) ∴ (b) [(c) ⊕ (d) C [2] On most of the coins most of these symbols are not

In centre, six-arched-hill with an umbrella at the top; above it triratna symbol. On left, Swastika with arms to right; below it triangle-headed standard with a base.

On right, tree-in railing showing three or four horizontal branches, each with short vertical leaves pointing downward. Below, a wavy line

- [1] On many coins, the animal appears like an yak with high neck and unbranched horn. Some of the scholars identify the animal as stag or buffalo or horse.
- [2] On some coins, published elsewhere, some other symbols, not noticed here, are seen.

No.	Size	Weight	Obverse	Reverse	
9.	1.8	2.1	No symbol. Leg. <i>ta sa ma</i> .	As before	
10.	1.8	2.1	No symbol. Leg. <i>ja ku ni</i> .	--do--	(Pl.V.4)
11.	2.0	2.0	No symbol. Leg. <i>Ku ni da sa a</i> [<i>ma gha bha</i>] <i>ta sa</i> .	--do--	(Pl.V.5)
12.	2.0	2.1	Symbol 3. Leg. <i>Ra ja ku ni da</i> .	--do--	(Pl.V.6)
13.	1.8	2.1	Symbol 2a. Leg. <i>bhu ti sa</i> .	--do--	(Pl.V.7)
14.	2.0	2.0	No symbol. Leg. <i>Ra ja ku ni da sa</i> .	--do--	
15.	1.8	2.1	No symbol. Leg. <i>Ra Jna ku ni....</i> <i>ra ja sa</i> .	--do--	
16.	1.8	2.2	No symbol. Leg. <i>Ku ni da sa</i> .	--do--	(Pl.V.8)
17.	1.8	2.2	No symbol. Leg. <i>Ra ja ku ni</i> .	--do--	
18.	1.8	2.0	No symbol. Leg. <i>ja ku</i> .	--do--	(Pl.V.9)
19.	1.9	2.3	No symbol. Leg. <i>ja ku ni da</i>	--do--	
20.	2.0	2.6	No symbol. Leg. <i>Ku ni da sa</i> .	--do--	
21.	1.8	2.1	No symbol. <i>Rajña [....] ma ha</i> <i>ra ja sa</i> .	--do--	
22.	2.0	2.4	No symbol. Traces of <i>ma ha</i>	--do--	
23.	1.7	2.0	No symbol. Leg. <i>Ra ja ku ni da</i> .	--do--	
24.	1.8	2.3	No symbol. Leg. <i>ni da sa a</i> .	--do--	
25.	1.8	2.4	Symbol 3. Leg. <i>Ra ja ku ni</i> .	--do--	
26.	1.8	2.4	No symbol. Leg. <i>Ma ha ra ja sa</i>	--do--	(Pl.V.10)
27.	1.8	1.6	No symbol. Leg. <i>Ku ni da</i> .	--do--	

No.	Size	Weight	Obverse	Reverse
28.	1.7	1.6	No symbol. Leg. <i>da sa a ma gha</i>	As before
29.	1.8	2.3	No symbol. Leg. <i>Ra ja ku ñi da sa</i> [---] <i>ma ha ra ja sa.</i>	--do--
30.	1.8	2.3	No symbol. Leg. <i>da sa a</i>	--do--
31.	1.8	2.4	No symbol. Leg. <i>a ma gha bha ta sa.</i>	--do--
32.	1.8	2.5	No symbol. Leg. <i>Ra ja.</i>	--do--
33.	1.9	2.8	No symbol. Leg. <i>Ra ja ku ñi da sa</i> [---] <i>ta sa ma ha.</i>	--do--
34.	1.8	2.2	Symbol 3. Leg. <i>Ra ja ku ñi da sa.</i>	--do--
35.	1.8	1.7	No symbol. Leg. <i>ta sya.</i>	--do--
36.	1.8	1.8	No symbol. Leg. <i>Ku ñi da sa a ma.</i>	--do--
37.	1.8	2.1	No symbol. Leg. <i>gha bha ta sa.</i>	--do--
38.	1.8	2.0	No symbol. Leg. <i>ja ku ña da sa.</i>	--do--
39.	1.8	2.0	No symbol. Leg. <i>ja ku ñi da sa.</i>	--do--
40.	1.7	1.6	No symbol. Leg. <i>ku ñi.</i>	--do--
41.	1.7	1.8	No symbol. Leg. <i>Ra ja ku ñi da sa.</i>	--do--
42.	2.0	2.1	No symbol. Leg. <i>ña da (sa) a ma gha.</i>	--do--
43.	1.7	1.4	No symbol. Leg. <i>Ra ja ku ñi da sa.</i>	--do--
44.	1.8	2.2	No symbol. Leg. <i>ja ka ñi da sa.</i>	--do--
45.	1.8	2.5	No symbol. Leg. <i>Ra ja ka.</i>	--do--
46.	1.8	2.0	Symbol 2a. Leg. <i>Maharajasu.</i>	--do--

(Pl.V.11)

(Pl.V.12)

(Pl.V.13)

(Pl.V.14)

No.	Size	Weight	Obverse	Reverse	
47.	1.8	2.5	No symbol. Leg. <i>Ku ni da sa a.</i>	As before	
48.	1.8	1.8	Symbol 2a. Leg. <i>Ka na da sa.</i>	--do--	
49.	1.8	1.7	No symbol. Leg. <i>ma gha bha ta.</i>	--do--	
50.	1.2	2.2	No symbol. Leg. <i>Ra ja ku ni da [sa].</i>	--do--	(Pl.V.15)
51.	2.0	2.4	No symbol. Leg. <i>ni da sa.</i>	--do--	
52.	1.8	2.4	No symbol. Leg. <i>ra ja [-] ni.</i>	--do--	
53.	1.9	2.6	No symbol. Leg. <i>ti sa ma ha.</i>	--do--	
54.	1.8	2.4	Symbol 2a Leg. Crude and illegible.	--do--	
55.	1.8	1.4	No symbol. Leg. <i>Ra ja Ku.</i>	--do--	
56.	1.7	2.3	No symbol. Leg. <i>ma ha ja.</i>	--do--	
57.	1.9	1.8	No symbol. Leg. <i>ha ra ku.</i>	--do--	
58.	1.7	2.2	No symbol. Leg. <i>ha bha ta.</i>	--do--	
59.	2.0	2.3	No symbol. Leg. <i>ja ha ku ta sa [---] sa pa ha (?)</i>	--do--	
60.	1.9	2.8	Symbol 3. Leg. <i>gha.</i>	--do--	(Pl.V.16)
61.	1.8	2.2	No symbol. Leg. not clear; only <i>sya</i> may be read.	--do--	
62.	1.9	2.2	Deer on left; rest obliterated; only traces of legend.	--do--	
63.	2.0	2.8	Same as No.1 No symbol. Traces of truncated legend.	--do--	
64.	1.9	2.0	Symbol 3a. Leg. <i>Ra ja ku na da.</i>	--do--	
65.	1.8	2.0	No symbol. Leg. <i>ha ru pa sa (?)</i>	--do--	

No.	Size	Weight	Obverse	Reverse
66.	2.0	3.1	Symbol 4a. Leg. <i>ra da ha ru sa</i> (?)	As before
67.	1.9	2.3	Symbol 2a. Leg. <i>pa ra ka</i> (?)	--do--
68.	1.9	2.3	Symbol 2b. Leg. <i>pa ru ni pa</i> (?)	--do--
69.	1.5	2.5	No symbol. Leg. <i>Ku na da sa.</i>	--do--
70.	1.9	1.9	No symbol. Leg. <i>a ma.</i>	--do--
71.	1.8	2.2	No symbol. Leg. <i>ma ha gha va</i> (?)	--do--
72.	1.8	2.5	No symbol. Leg. <i>a na</i> (?)	--do--
73.	1.8	2.3	Symbol 2a. Leg. <i>na da sa a.</i>	--do--
74.	1.8	2.5	No symbol. Leg. <i>ku na da.</i>	--do--
75.	1.7	2.2	No symbol. Leg. <i>a ma</i> [-]	--do--
76.	1.9	2.0	No symbol. Leg. <i>ra ja na</i> (?)	--do--
77.	2.0	2.1	No symbol. Leg. <i>sa ma ha</i> [-] <i>ja sa.</i>	--do--
78.	1.9	2.2	No symbol. Leg. Indistinct traces	--do--
79.	2.0	2.4	No symbol. Leg. <i>ma ha.</i>	--do--
80.	1.9	2.4	No symbol. Leg. <i>ga va ta</i> (?)	--do--
81.	1.9	1.9	No symbol. Leg. <i>va ta</i> [-] <i>ha ra ja.</i>	--do--
82.	1.8	2.7	No symbol. Leg. Only traces.	--do--
83.	1.9	2.1	No symbol. Leg. Truncated, not clear.	--do--
84.	2.0	2.0	No symbol. Leg. only <i>gha</i> visible.	--do--
85.	1.8	2.6	Symbol 3 Leg. <i>Ra ja ku ni da</i> [--]	--do--

(Pl.V.17)

(Pl.VI.1)

No.	Size	Weight	Obverse	Reverse
86.	2.0	3.1	Symbol 1b. Leg. Indistinct traces.	As before
87.	2.0	2.3	Symbol 1a. Leg. <i>bhu ta</i> .	--do--
88.	1.9	2.4	No symbol. Leg. <i>Sa a ma gha</i> .	--do--
89.	2.0	2.6	Symbol 1a. Leg. Indistinct traces.	--do--
90.	1.9	1.7	No symbol. Leg. <i>ha ra ja ku ni da sa</i> .	--do--
91.	2.0	2.7	Motifs mostly obliterated No symbol. Leg. <i>ra ja</i> .	--do--
92.	2.0	2.3	No symbol. Leg. <i>da sa a ma gha</i> .	--do--
93.	2.0	2.1	No symbol. Leg. <i>ga va ta (?)</i>	--do--
94.	1.8	1.7	No symbol. Leg. only traces.	--do--
95.	1.9	2.4	Symbol 2a. Leg. Only traces.	--do--
96.	1.8	2.1	Symbol 2a. Leg. <i>ma ha ra ja ku</i> .	--do--
97.	2.0	2.3	Symbols 1a; 2a. Leg. Only traces.	--do--
98.	1.8	1.8	No symbol. Leg. Illegible.	--do--
99.	1.9	2.6	No symbol. Leg. <i>Ku pa ka (?)</i>	--do--
100.	1.8	2.2	No symbol. Leg. Truncated, not clear.	--do--
101.	1.8	1.9	No symbol. Leg. Only <i>gha</i> visible.	--do--
102.	1.9	1.7	No symbol. Leg. only <i>ha</i> visible.	--do--
103.	1.9	2.1	No symbol. Leg. (<i>ha or gha</i>) <i>ta</i> .	--do--
104.	1.8	2.9	Symbol 2a. Leg. <i>Ku na da sa</i> .	--do--
105.	1.7	2.1	Symbol 4b.	--do--

(Pl.VI.2)

(Pl.VI.3)

No.	Size	Weight	Obverse	Reverse
			Leg. <i>bha ta sa</i> (cursive)	As before
106	1.7	1.7	No symbol. Leg. <i>Ra ja</i> [---] <i>gha</i> .	--do--
107.	1.8	1.7	Symbol 2a. Leg. <i>bhu ta</i> .	--do--
108.	1.8	2.3	No symbol. Leg. <i>Ra ja</i> [...] <i>bhu ta sa</i> .	--do--
109.	1.9	1.6	No symbol. Leg. Only traces.	--do--
110.	2.1	2.4	No symbol. Leg. Only <i>Ra ja</i> visible.	--do--
111.	1.7	2.1	Symbols 2a; 4c. Leg. <i>Ma ha ra ja</i> <i>Ku ni da sa</i> .	--do--
112.	2.0	2.4	No symbol. Leg. Only traces.	--do--
113.	2.0	2.2	No symbol. Leg. Off the flan.	--do--
114.	1.8	2.0	No symbol. Leg. Only traces.	--do--
115.	2.0	2.7	No symbol. Leg. Truncated; not clear.	--do--
116.	1.8	2.7	No symbol. Legend <i>ta sa ma</i> .	--do--
117.	1.9	2.2	Symbol 4b. Leg. <i>ku</i> [...] <i>sya</i> .	--do--
118.	1.7	1.8	No symbol. Leg. Truncated traces.	--do--
119.	1.8	2.1	No symbol. Legend. Only traces.	--do--
120.	1.8	2.3	Symbol 2a. Leg. Off the flan.	--do--
121.	1.7	1.7	No symbol. Leg. Only traces.	--do--
122.	1.8	1.7	No symbol. Leg. Obliterated.	--do--
123.	1.9	2.4	Symbol 3. Legend Indistinct.	--do--
124.	1.8	1.9	No symbol. Leg. Only Traces.	--do--

No.	Size	Weight	Obverse	Reverse	
125.	1.9	2.5	Symbol 4b. Leg. Off the flan.	As before	
126.	1.8	1.9	No symbol. Leg. Only traces.	--do--	
127.	1.6	2.0	No symbol. Leg. Only <i>ra ja</i> visible.	--do--	
128.	1.8	2.0	No symbol. Leg. Obliterated.	--do--	
129.	1.8	2.3	No symbol. Leg. Off the flan.	--do--	
130.	1.8	1.6	No symbol. Leg. Only traces.	--do--	(Pl.VI.4)
131.	1.8	2.1	No symbol. Leg. Only traces.	--do--	(Pl.VI.5)
132.	2.1	2.5	Symbol 3. Leg. Off the flan.	--do--	
133.	1.9	2.4	No symbol. Leg. Off the flan.	--do--	
134.	1.9	2.3	Symbol 2a. Leg. Off the flan.	--do--	
135.	1.9	1.6	Symbol 3. Leg. Off the flan.	--do--	(Pl.VI.6)
136.	1.8	2.5	No symbol. Leg. Off the flan.	--do--	
137.	1.7	2.2	No symbol Leg. Off the flan.	--do--	
138.	1.8	2.6	Symbol 3. Leg. Not clear	--do--	
139.	1.8	2.4	Female motif obliterated No symbol. Legend Off the flan.	--do--	
140.	1.8	1.8	Only traces of female motif; No symbol. Leg. Obliterated.	--do--	
141.	1.9	2.5	No symbol. Legend Off the flan.	--do--	
142.	1.8	2.1	Symbol 4b. Legend Off the flan.	--do--	
143.	1.8	2.6	No symbol. Legend Off the flan.	--do--	

No.	Size	Weight	Obverse	Reverse
144.	1.9	2.4	Symbol 4b. Legend off the flan.	As before
145.	2.0	1.6	Symbol 2a. Legend obliterated.	--do--
146.	1.8	1.8	No symbol. Legend off the flan.	--do--
147.	2.0	2.1	Symbol 4b. Legend off the flan.	--do--
148.	2.0	2.1	Female motif obliterated; No symbol. Legend obliterated.	--do--
149.	1.8	2.5	No symbol. Leg. Only traces.	--do--
150.	2.0	1.8	Symbol 4b. Leg. Off the flan.	--do--
151.	2.1	3.3	No symbol Leg. Off the flan.	--do--
152.	1.9	2.7	No symbol. Leg. Off the flan.	--do--
153.	1.8	2.1	Symbol 3. Leg. Off the flan.	--do--
154.	1.9	2.3	Symbol 2a. Leg. Off the flan.	--do--
155.	1.8	1.6	No symbol. Leg. Only traces.	--do--
156.	1.8	1.5	Symbol 4b. Leg. Off the flan.	--do--
157.	1.8	2.4	No symbol. Leg. Off the flan.	--do--
158.	1.8	1.8	Symbol 2a. Leg. Off the flan.	--do--
159.	1.8	2.2	No symbol. Leg. Off the flan.	--do--
160.	1.8	2.0	Female motif, only lower part; No symbol. Leg. <i>Ra ja a.</i>	--do--
161.	1.8	1.5	No symbol. Leg. <i>A ma gha bha.</i>	--do--
162.	1.8	2.2	No symbol. Leg. Only traces.	--do--

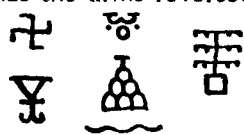
No.	Size	Weight	Obverse	Reverse
163.	1.9	2.2	No symbol. Leg. Not Clear	As before
164.	1.9	2.0	Only deer visible; No symbol. Leg. <i>harajasa</i> <i>a ma gha</i> .	--do--
165.	1.9	2.1	Only deer visible; No symbol. Leg. <i>Sa ma ha</i> .	--do--
166.	1.7	2.4	Only deer visible; No symbol. Leg. Truncated not clear.	--do--
167.	2.1	3.2	Motifs obliterated. Leg. <i>ha ra ja</i> .	--do--
168.	1.9	2.4	Motifs obliterated. Leg. <i>Rajña ka ñi da</i> [....] <i>ja sa</i> .	--do--
169.	1.8	2.1	No symbol. Leg. <i>sya ma ha ra ja</i> .	--do--
170.	1.9	2.0	Symbols 3a, 4b. Leg. <i>ra ja ku ñi da sa</i> .	--do--
171.	1.9	1.9	No symbol; female blurred. Leg. <i>Ku ñi da sa</i> .	--do--
172.	1.9	2.4	No symbol. Leg. <i>ma ha ra ja</i> .	--do--
172a (77.15a)	1.9	2.1	No symbol. Leg. <i>ja ku ñi</i> .	--do--
172b (77.15b)	1.9	1.8	No symbol. Leg. <i>ra ja ku ñi da</i> [...] <i>sa</i> .	--do--
C1 (77.44)	2.1	3.2	No Symbol. Leg. <i>ha ra ja [ku] ñi [da]</i>	--do--
C2 (71.49)	1.9	2.7	No symbol. Leg. <i>ma gha bhu</i> .	--do--
C3 (71.61)	1.9	1.8	No symbol; female only, traces; legend off.	--do--
C4 (71.64)	2.0	2.45	No symbol. Leg. <i>Ra ja ku ñi</i> .	--do--
C5 (71.66)	1.8	2.35	No symbol. Leg. truncated. <i>ra ja ku ñi</i>	--do--
C6 (71.68)	1.9	2.25	No symbol. Leg. <i>Ku ñi da (?)</i>	--do--

No.	Size	Weight	Obverse	Reverse
C7 (71.71)	1.8	2.1	No symbol. Leg. <i>Sa ma</i> .	As before
173.	1.8	2.8	No symbol Leg. <i>Ra ja ku ni da sa</i>	As above; but lower left symbol not visible. (Pl.VI.8)
174.	1.9	1.4	No symbol. Leg. Traces of <i>ja ka</i> .	--do--
175.	1.9	2.0	Symbol 1a. Leg. Only traces.	--do--
176.	1.8	2.2	No symbol. Leg. <i>a ma [gha]</i>	--do--
177.	1.8	2.2	No symbol. Leg. <i>a ma gha</i>	--do--
178.	1.8	2.0	No symbol. Leg. <i>Ra ja</i>	--do--
179.	2.0	2.1	No symbol. Leg. Only traces.	--do--
180.	1.8	2.2	No symbol. Leg. Not visible.	--do--
181.	1.8	2.2	No symbol. Leg. Off the flan.	--do--
182.	2.2	2.6	No symbol. Leg. Off the flan.	--do--
183.	1.8	2.3	No symbol. Leg. Only traces.	--do--
184.	1.9	2.2	No symbol. Leg. Obliterated.	--do--
185.	1.7	1.6	Motifs obliterated Leg. <i>Ra jñā ku ni</i>	--do--
186.	2.2	1.7	Entire surface obliterated.	--do--
187.	1.9	1.9	Only deer visible; Leg. <i>ha ra ja ku ni</i>	--do--
188.	1.8	1.9	No symbol. Leg. Off the flan.	--do--
C8 (71.62)	1.8	1.9	Only deer Leg. <i>A mo</i>	--do--
C9 (71.70)	1.9	2.1	No symbol. Leg. <i>sa a ma</i> .	--do--
189.	2.0	3.7	No symbol; Leg. <i>ma ha ra ja</i> .	As 1 but upper left symbol obliterated.

No.	Size	Weight	Obverse	Reverse
190.	1.8	2.0	No symbol. Leg. <i>ṛi da sa... gha.</i>	As before
191.	1.7	2.0	Symbol 2a. Leg. Only traces.	--do--
192.	1.9	1.6	Motifs obliterated. Leg. <i>Ku ṛi da.</i>	--do--
193.	1.9	2.2	No symbol. Leg. Obliterated.	--do--
194.	1.8	1.6	No symbol. Leg. <i>Ra ja ku [...] ku</i>	As 1 but left symbols obliterated. (Pl.VI.9)
195.	1.8	2.2	No symbol. Leg. <i>Ma ha ra ja sa</i>	--do--
196.	1.7	2.1	Symbols 3, 4b. Leg. <i>Ra ja ku ṛi</i>	--do--
197.	1.9	2.1	No symbol. Leg. <i>Ku ṛi da sa.</i>	--do--
198.	1.8	2.0	No symbol. Leg. <i>Ra ja ku ṛi da.</i>	--do--
199.	1.8	1.7	No symbol. Leg. <i>Ra ja [-] ra ja sa.</i>	--do--
200.	1.8	1.9	Symbol 2a. Leg. <i>na da sa a [-]</i>	--do--
201.	1.8	1.9	Symbol 2a. Leg. <i>ra ja sya.</i>	--do--
202.	1.8	2.8	No symbol. Leg. <i>tā sa ni ra sya (?)</i>	--do-- (Pl.VI.10)
203.	1.4	1.8	Symbol 4b. Leg. Truncated <i>Ku ṛi da sya.</i>	--do--
204.	1.9	2.5	No symbol. Leg. <i>Ra ja ku ṛi.</i>	--do--
205.	1.6	1.3	No symbol Leg. <i>Ku ṛi da sa.</i>	--do--
206.	1.8	1.4	No symbol. Leg. <i>Bhū ti sa.</i>	--do--
207.	1.8	1.9	Symbol. 2a. Leg. <i>Ra ja ku ṛi.</i>	--do--
208.	1.8	2.7	Symbol 2a. Leg. <i>ha ra</i>	--do--
209.	1.7	1.8	No symbol. Leg. <i>ti sa ma.</i>	--do--

No.	Size	Weight	Obverse	Reverse
210.	1.8	2.1	No symbol. Leg. <i>ma ha ra ja</i> .	As before
211.	1.8	1.3	No symbol. Leg. <i>ja ku</i>	--do--
212.	1.8	1.7	Symbol 2a. Leg. <i>Ku ŋi</i> .	--do--
213.	1.8	2.0	Symbol 2a. Leg. Only traces.	--do--
214.	1.8	1.8	No symbol. Leg. Only traces.	--do--
215.	1.8	2.8	No symbol. Leg. Truncated; not decipherable.	--do--
216.	1.8	1.6	No symbol. Leg. Only traces.	--do--
217.	1.7	2.6	No symbol. Leg. <i>na ma</i> (?)	--do--
218.	1.7	1.6	No symbol. Leg. Off the flan.	--do--
219.	1.8	1.7	No symbol. Leg. Off the flan.	--do--
220.	1.9	1.7	No symbol. Leg. Obliterated.	--do--
221.	2.0	2.3	No symbol. Leg. Obliterated.	--do--
222.	1.9	1.9	No symbol. Leg. Obliterated.	--do--
223.	1.9	1.5	No symbol. Leg. Indistinct traces.	--do--
224.	1.8	1.7	No symbol. Leg. Not visible.	--do--
225.	1.8	1.7	No symbol. Leg. Obliterated.	--do--
226.	1.7	1.5	No symbol. Leg. Obliterated.	--do--
227.	1.9	2.0	No symbol. Leg. Obliterated.	--do--
228.	2.0	1.8	No symbol. Leg. Obliterated.	--do--
229.	2.0	2.2	Only deer motif.	Left symbols and

No.	Size	Weight	Obverse	Reverse
			Symbols 3, 4b. Leg. Traces only.	hill symbol obliterated.
230.	2.0	2.5	Only female motif; rest obliterated. Leg. Only traces.	left symbols obliterated.
231.	1.8	3.0	Motifs obliterated. Leg. <i>Ku ni na sa bhu</i> (?)	--do--
232.	1.8	2.3	Motifs obliterated. Leg. Only traces.	--do--
C10	1.9	2.6	Motifs obliterated. Leg. <i>Ra ja ku ni da</i> .	--do--
C11	1.8	2.3	Deer; traces of female. Leg. not clear.	--do--
C12	1.9	1.85	No symbol. Leg. obliterated.	--do--
C13	1.9	2.0	No symbol. Leg. <i>ha ra ja ku ni da</i>	--do--
233.	2.1	2.6	No symbol. Leg. <i>ha ra ja</i>	As 1; but right side symbol obliterated (Pl.VI.11)
234.	1.9	1.6	No symbol. Leg. Only traces.	--do--
235.	1.9	1.6	No symbol. Leg. off the flan.	--do--
236.	1.9	1.9	No symbol. Leg. off the flan.	--do--
237.	1.9	3.1	No symbol. Leg. Off the flan.	--do--
238.	1.7	1.7	No symbol. Leg. Obliterated	--do--
239.	1.8	2.3	Only deer, rest obliterated.	--do--
240.	1.8	1.8	Traces of female; a few letters.	--do--
241	2.0	2.1	No symbol. Leg. <i>syā a</i> .	--do--
C 14	1.8	1.7	Deer; female only traces. Leg. Only traces.	--do--
C 15	1.8	2.5	No symbol. Leg. Obliterated.	--do--

No.	Size	Weight	Obverse	Reverse
			Variety b	
			Same as Variety a.	Same as Variety a; but left top swastika symbol has the arms reversed.
				
242.	1.6	1.7	No symbol. Leg. <i>ṇi da sa</i>	As above (Pl.VI.12)
243.	1.8	2.0	Symbol 2a. Leg. <i>ha ra ja</i> .	--do--
244.	1.8	2.4	No symbol. Leg. <i>ma ha ra ja</i> .	--do--
245.	1.8	2.6	No symbol. Leg. <i>Ma ha</i> .	--do-- (Pl.VI.13)
246.	1.8	2.1	No symbol. Leg. <i>Ma ha [-] ja ku</i> .	--do--
247.	1.9	2.0	No symbol. Leg. <i>Ma ha ra</i> .	--do--
248.	1.7	1.8	No symbol. Leg. Truncated traces.	--do-- (Pl.VI.14)
249.	1.6	1.6	No symbol. Leg. <i>ti sa</i> .	--do-- (Pl.VI.15)
250.	1.6	2.1	No symbol. Leg. Truncated traces.	--do--
251.	2.0	2.1	No symbol. Leg. <i>Ra ja</i> .	--do--
252.	1.9	1.6	No symbol. Leg. <i>ṇa da sa</i> .	--do--
253.	1.7	2.1	No symbol. Leg. Only <i>ṇa</i> and a visible.	--do--
254.	1.8	2.9	No symbol. Leg. <i>ma gha</i> .	--do--
255.	1.8	2.2	No symbol. Leg. Traces of truncated few letters.	--do--
256.	1.9	1.9	No symbol. Leg. Only <i>bha</i> visible.	--do--
257.	1.8	2.5	No symbol. Leg. <i>ha ra ja</i> .	--do-- (Pl.VI.16)

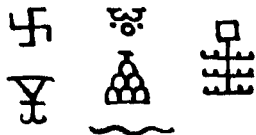

No.	Size	Weight	Obverse	Reverse
258.	1.7	2.3	No symbol. Leg. <i>gha bha ta sa</i> .	As before
259.	1.8	2.5	No symbol. Leg. Only <i>ma</i> visible.	--do-- (Pl.VI.17)
260.	1.8	1.7	No symbol. Leg. <i>Ma ha ra jñā ku ṇi</i> .	--do--
261.	1.9	2.6	No symbol. Leg. Off the flan.	--do--
262.	1.9	2.8	No symbol. Leg. Off the flan.	--do--
263.	1.6	1.8	No symbol. Leg. Off the flan.	--do--
264.	1.8	2.2	No symbol. Leg. Off the flan.	--do--
265.	1.8	2.1	No symbol. Leg. Off the flan.	--do--
266.	1.9	2.2	No symbol. Leg. Off the flan.	--do--
267.	1.7	1.7	No symbol. Leg. Off the flan.	--do--
268.	1.8	2.3	No symbol. Leg. Off the flan.	--do--
269.	2.1	3.1	No symbol. Leg. Off the flan.	--do--
270.	1.8	2.4	No symbol. Leg. Off the flan.	--do--
271.	1.9	1.6	No symbol. Leg. Only traces.	--do--
272.	1.9	1.6	No symbol. Leg. Off the flan.	--do--
C16 71.46	1.8	1.9	Traces of deer only. Leg. <i>Ra ja</i> .	--do--

Variety c.

Same as Variety a.

Same as variety a; but on left triangle-headed symbol above and swastika below it.



No.	Size	Weight	Obverse	Reverse
C17	2.2	2.9	No symbol. Leg. obliterated.	As before
Variety d.				
			Same as variety a.	Same as variety a; but tree symbol on right is placed upside down.
				
273.	1.9	2.3	No symbol. Leg. <i>gha bha</i> (?)	As above (P.VII.1)
274.	2.0	2.5	No symbol. Leg. <i>ha ra</i> .	--do-- (Pl.VII.2)
275.	2.0	2.8	No symbol. Leg. Only traces.	--do-- lower left symbol obliterated. (Pl.VII.3)
276.	1.8	2.2	No symbol. Leg. Only traces.	--do-- (Pl.VII.4)
277.	2.0	2.7	No symbol. Leg. Only traces.	--do-- (Pl.VII.5)
Variety e.				
			Same as variety a	Symbols same as variety a but the positions of left and right symbols are changed.
				
278.	1.8	2.0	No symbol. Leg. <i>na ni a ha ma gha</i> (?)	As above
279.	2.0	3.3	Symbol 2a. Leg. <i>a ma gha bhū</i> .	--do--
280.	2.0	2.6	Female motif obliterated; Symbol 2a. Leg. <i>Ku ni da sa. a ma</i>	--do-- (Pl.VII.9)
281.	1.9	1.5	Motifs obliterated. Leg. <i>ja ku ni da sa</i> .	--do--

No.	Size	Weight	Obverse	Reverse
282.	2.1	2.5	No symbol. Leg. <i>da sa a ma gha bhū ta</i>	As before
283.	1.9	1.6	Symbol 2a. Leg. <i>Ma ha ra ja.</i>	--do--
284.	1.8	1.8	No symbol. Leg. <i>Ma ha ra jñā ku ñi da sa a.</i>	--do--
285.	1.9	2.1	No symbol. Leg. <i>sa a mo gha bhū.</i>	--do--
286.	1.7	2.3	No symbol. Leg. <i>ma ha ra ja ka</i>	--do-- (Pl.VII.10)
287.	2.0	1.7	No symbol. [---] <i>da sa</i> [----] <i>ta sa.</i>	--do--
288.	1.8	1.5	No symbol Leg. <i>gha bhū ti sa.</i>	--do--
289.	1.9	2.1	No symbol. Leg. <i>gha bha ta.</i>	--do--
290.	1.8	2.4	No symbol. Leg. <i>ra ja ku ñi da sa</i> [----] <i>ra ja sa.</i>	--do--
291.	1.9	1.6	No symbol Leg. <i>Ku ñi da.</i>	--do--
292.	1.7	2.0	No symbol. Leg. <i>a ma gha.</i>	--do--
293.	1.8	2.0	No symbol. Leg. <i>da sa a ma gha.</i>	--do--
294.	1.9	1.9	No symbol. Leg. <i>Ra ja ku.</i>	--do-- (Pl.VII.7)
295.	1.8	1.9	No symbol. Leg. <i>da sa a ma gha bhū</i>	--do--
296.	1.7	1.9	No symbol. Leg. <i>ma ha ja ku.</i>	--do-- (Pl.VII.6)
297.	1.6	2.2	No symbol. Leg. <i>ra ka ku ñi da</i> [....] <i>sa.</i>	--do--
298.	1.6	1.4	Symbol 2a. Leg. <i>ma ha ra ja</i>	--do--
299.	1.7	2.1	No symbol. Leg. <i>da sa gha a (?)</i>	--do--
300.	1.8	2.0	No symbol. Leg. <i>ja da sa ma gha (?)</i>	--do--

No.	Size	Weight	Obverse	Reverse	
301.	2.0	2.8	No symbol. Leg. <i>ta</i> [-] <i>gha</i> (?)	As before	(Pl.VII.8)
302.	1.8	2.1	No symbol Leg. <i>ni da sa</i> .	--do--	
303.	1.7	2.0	No symbol. Leg. <i>ja ku ni da</i> .	--do--	
304.	1.9	2.4	No symbol. Leg. <i>ti sa</i> .	--do--	
305.	1.7	1.6	No symbol. Leg. <i>bhū ti sa</i> .	--do--	
306	2.0	2.5	No symbol. Leg. <i>ni da</i> .	--do--	
307.	2.0	2.8	No symbol. Leg. <i>ma gha</i> .	--do--	
308.	1.3	1.8	Symbol 2a. Leg. <i>Ma ha</i> .	--do--	
309.	1.9	2.3	No symbol. Leg. <i>ra ja ku</i> [....] <i>ra ja sa</i> .	--do--	
310.	1.8	2.2	No symbol. Leg. <i>a ma gha</i> .	--do--	(Pl.VII.11)
311.	1.3	2.5	No symbol. Leg. <i>Ku na da</i> [-]	--do--	
312.	1.9	3.1	No symbol. Leg. <i>ma gha</i> .	--do--	
313.	2.0	2.6	No symbol. Leg. <i>bha ti</i> .	--do--	
314.	2.0	2.6	No symbol. Leg. <i>gha bha</i> .	--do--	
315.	1.2	2.1	No symbol. Leg. <i>ma gha</i> .	--do--	
316.	1.8	1.8	No symbol. Leg. <i>Ku ni</i> .	--do--	
317.	1.6	1.7	No symbol. [--] <i>ku ni</i> .	--do--	(Pl.VII.12)
318.	2.0	3.2	No symbol. Leg. <i>ma gha</i> .	--do--	
319.	1.8	1.5	Symbol 2a. Leg. Only traces.	--do--	
320.	2.0	3.0	No symbol. Leg. Only traces.	--do--	

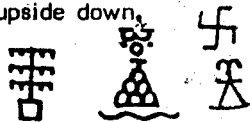
No.	Size	Weight	Obverse	Reverse
321.	2.0	3.2	No symbol. Leg. Only traces.	As before
322.	2.0	3.3	No symbol. Leg. Not clear.	--do--
323.	1.7	1.6	Symbol 2a. Leg. Only traces.	--do--
324.	1.4	1.5	No symbol. Leg. <i>da sa a ma gha.</i>	--do--
325.	1.3	2.5	No symbol. Leg. <i>Ra jñā ku ñi da sa.</i>	--do-- (Pl.VII.13)
326.	1.9	3.5	No symbol. Leg. Only traces.	--do--
327.	1.1	1.7	No symbol. Leg. Only traces.	--do--
328.	1.8	1.5	No symbol. Leg. Only traces.	--do--
329.	2.1	3.8	No symbol. Leg. Only traces.	--do--
330.	2.0	2.6	No symbol. Leg. Not clear.	--do--
331.	1.7	2.4	No symbol. Leg. Only traces.	--do--
332.	1.8	2.6	No symbol. Leg. Only traces.	--do--
333.	1.2	1.6	No symbol. Leg. Only traces.	--do--
334.	1.8	2.3	No symbol. Leg. Only traces.	--do--
335.	1.9	3.2	No symbol. Leg. Only traces.	--do--
336.	1.3	2.5	No symbol. Leg. Only traces.	--do--
337.	1.8	2.2	No symbol. Leg. Off the flan.	--do--
338.	2.0	2.9	No symbol. Leg. Off the flan.	--do--
339.	1.9	1.4	No symbol. Leg. Off the flan.	--do--
340.	2.1	2.3	No symbol. Leg. Off the flan.	--do--
341.	2.0	2.4	No symbol. Leg. Off the flan.	--do--

No.	Size	Weight	Obverse	Reverse
342.	1.8	2.2	No symbol. Leg. Off the flan.	As before
343.	1.9	2.2	No symbol. Leg. Off the flan.	--do--
344.	1.6	1.5	No symbol. Leg. Off the flan.	--do--
345.	1.7	1.4	No symbol. Leg. Off the flan.	--do--
346.	1.3	1.5	No symbol. Leg. Off the flan.	--do--
347.	1.9	1.7	No symbol. Leg. Off the flan.	--do--
348.	1.1	1.4	No symbol. Leg. Off the flan.	--do--
349.	2.0	2.4	No symbol. Leg. Off the flan.	--do--
350.	1.8	2.1	No symbol. Leg. Off the flan.	--do--
351.	1.9	2.3	No symbol. Leg. Off the flan.	--do--
352.	1.8	3.3	No symbol. Leg. Off the flan.	--do--
353.	1.6	1.6	No symbol. Leg. Off the flan.	--do--
354.	1.7	2.1	No symbol. Leg. Off the flan.	--do--
355.	1.9	2.3	No symbol. Leg. Not clear	--do--
356.	1.7	2.0	No symbol. Leg. Not clear	--do--
357.	1.8	2.0	No symbol. Leg. Not clear	--do--
358.	1.8	1.4	No symbol. Leg. Not clear	--do--
359.	1.9	2.3	No symbol. Leg. Not clear	--do--
360.	1.8	1.6	No symbol. Leg. Not clear	--do--
361.	1.9	2.1	No symbol. Leg. Off the flan.	--do--

No.	Size	Weight	Obverse	Reverse
362.	1.7	1.8	No symbol. Leg. Off the flan.	As before
363.	1.8	2.2	Symbol 2a. Leg. <i>ma gha bhū</i>	--do--
364.	2.1	3.5	Symbol 2a. Leg. <i>a mo gha bhū ti sa.</i>	--do--
365.	2.1	3.7	Symbol 2a. Leg. <i>ja</i> (only traces).	As above; but lower right symbol obliterated.
366.	2.0	2.2	No symbol. Leg. <i>Ku ni da.</i>	--do--
367.	1.7	1.5	Symbol 2a. Leg. Obliterated	--do--
368.	1.6	1.9	No symbol. Leg. Off the flan.	--do--
C 18 (71.60)	1.2	2.4	No symbol. Leg. <i>ra ja ku ni da</i> [--] <i>ha sa.</i>	--do--
369.	2.1	1.9	Symbols 2a, 3a. Leg. <i>ma ha ra ja.</i>	As above; but upper right symbol obliterated.
370.	1.3	2.7	No symbol. Leg. <i>ni da</i> [-]	As No. 268; but left tree symbol obliterated.
371.	1.8	2.1	No symbol. Leg. <i>ma gha bhū ti.</i>	--do--
372.	2.0	2.1	No symbol. Leg. <i>Ma ha ra.</i>	--do--
373.	2.0	3.3	No symbol. Leg. <i>ra ja ka na.</i>	--do--
374.	2.3	2.3	No symbol. Leg. Obliterated.	--do--
375.	1.8	2.1	Symbols 2a, 3b. Leg. <i>ma ha.</i>	--do--
376.	1.9	2.2	Symbol 2a. Leg. Only traces.	--do--

Variety f.

Same as variety a.



Same as variety d; but
right bottom symbol
upside down.

No.	Size	Weight	Obverse	Reverse	
377.	2.0	2.3	Symbols 2a; 3b. Leg. <i>Ma ha ra jñā ku</i>	As before	(Pl.VII.14)
378.	1.9	2.3	No. symbol. Leg. <i>Ra jñō ku ñi da sa</i> <i>a mo gha bhū.</i>	--do--	(Pl.VII.15)
379.	2.0	2.4	No symbol. Leg. <i>Ku ñi da sa.</i>	--do--	(Pl.VII.16)
380.	1.9	2.3	Symbols 2a; 3b. Leg. <i>ma [....] ti sa.</i>	--do--	(Pl.VII.17)
381.	1.8	2.0	Symbol 2c. Leg. <i>Ma ha [....] sa.</i>	--do--	(Pl.VIII.1)
382.	1.8	1.4	Symbol 3b. Leg. <i>[mo] gha bhū ti sa.</i>	--do--	(Pl.VIII.2)
383.	1.8	2.2	Symbols 2a; 3b. Leg. <i>ma ha.</i>	--do--	
384.	1.8	2.2	No symbol. Leg. <i>bhū ti sa.</i>	--do--	
385.	1.8	2.2	Symbol 2a. Leg. Only traces.	--do--	
386.	1.8	1.8	Symbols 2a; 3c Leg. Only traces.	--do--	
387.	1.8	1.7	Symbol 2a. Leg. Only traces.	--do--	
388.	1.9	2.1	No symbol. Leg. Off the flan.	--do--	
389.	1.9	2.1	No symbol. Leg. Off the flan.	--do--	
390.	1.9	2.3	No symbol. Leg. Off the flan.	--do--	
391.	1.8	1.9	No symbol. Leg. Off the flan.	--do--	
392.	1.8	1.5	No symbol. Leg. Off the flan.	--do--	
393.	1.9	2.7	No symbol. Leg. Off the flan.	--do--	(Pl.VIII.3)
394.	1.9	2.5	Obliterated	--do--	

Variety g.

Same as variety a.

Same as variety d;

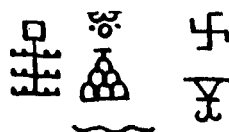
No.	Size	Weight	Obverse	Reverse
				but right side symbols- above Triangle-head standard (upside down) below it swastika.
				
395.	1.5	1.0	No symbol. Leg. Only traces.	As above
396.	1.5	1.4	No symbol. Leg. <i>ma ha ra ja ku.</i>	--do-- (Pl.VIII.4)
397.	1.6	2.1	No symbol. Leg. <i>gha bhū ta.</i>	--do--
398.	1.6	2.2	Symbol 2a. Leg. <i>gha bhū ti sa.</i>	--do--
399.	1.9	2.2	Symbol 2a. Leg. Only traces.	--do-- (Pl.VIII.5)
C19 (71.43)	1.9	1.8	Symbols 2a, 3b. Leg. Off the flan.	--do--
Variety h.				
Same as Variety a.				Same as variety d; but Swastika with reversed arms.
				
400.	1.2	1.9	Motifs obliterated Leg. Traces of 4 letters.	As above (Pl.VII.6)
401.	1.9	1.5	No symbol. Leg. <i>ṇi da sa a ma.</i>	--do--
402.	1.6	1.5	No symbol. Leg. <i>Ku ṇi da [sa] [a ma] gha.</i>	--do-- (Pl.VIII.7)
403.	1.8	1.6	No symbol. Leg. <i>sa a ma gha.</i>	--do-- (Pl.VIII.8)
404.	1.8	2.3	No symbol. Leg. <i>ha ra ja.</i>	--do--

No.	Size	Weight	Obverse	Reverse
405.	1.8	1.8	No symbol. Leg. Only traces.	As before
406.	1.9	1.6	No symbol. Leg. <i>na da sa a ma</i> .	--do--
407.	1.7	1.6	No symbol. Leg. Off the flan.	--do--
408.	1.7	1.6	No symbol. Leg. Obliterated.	--do-- (Pl.VIII.9)
409.	1.8	2.2	Obliterated and corroded	--do--
410.	1.6	2.0	--do--	--do--
C20 (71.47)	2.1	2.4	No symbol Leg. <i>ta sa ma [ra ja sa ku]</i>	--do--
Varieties d-g (indistinguishable)				
			Same as Variety a	Same as varieties d-g; but right side symbols obliterated or off the flan.
411.	2.0	2.0	Deer; traces of female; Leg. Traces.	--do--
412.	1.8	1.6	No symbol. Traces of legend.	--do--
413.	2.0	2.1	No symbol. Leg. <i>gha bhū ti</i> .	--do--
414.	2.0	2.6	No symbol. Leg. <i>na da sa a</i> .	--do--
415.	2.0	2.2	No symbol. Leg. <i>da sa a ma gha [bha]</i>	--do--
416.	1.8	2.9	No symbol. Leg. <i>Ku ṛi da</i> .	--do--
417.	2.0	2.2	No symbol. Leg. <i>ma gha</i> .	--do--
418.	1.8	2.7	No symbol. Leg. <i>gha bha</i> . (?)	--do--
419.	1.8	2.1	Symbol 2a. Legend. Only traces.	--do--
420.	2.0	2.2	No symbol Leg. <i>bhū ti sa</i> .	--do--
421.	1.8	2.1	No symbol. Leg. Off the flan.	--do--

No.	Size	Weight	Obverse	Reverse
422.	1.8	2.1	Symbol 2a. Leg. Off the flan.	As before
423.	1.7	2.2	No symbol. Leg. Off the flan.	--do--
424.	2.0	3.0	No symbol. Leg. Off the flan.	--do--
425.	1.8	1.9	No Symbol. Leg. Not clear	--do--
426.	1.8	2.3	No symbol. Leg. Off the flan.	--do--
427.	1.8	2.4	No symbol. Leg. Off the flan.	--do--
428.	1.8	2.6	Female motif obliterated. No symbol. Leg. Only traces.	--do--
429.	1.8	1.6	No symbol. Leg. Not clear	--do--
430.	2.0	2.0	Deer; rest obliterated.	--do--
431.	1.8	2.3	Obliterated.	--do--
432.	1.8	1.5	Traces of female; rest obliterated.	--do--
433.	1.8	3.1	Motifs obliterated. Leg. Only traces.	--do--
C21 (71.45)	2.1	2.75	No symbol. Leg. Only traces.	--do--
C22 (71.79)	1.9	1.9	Only traces of deer.	--do--


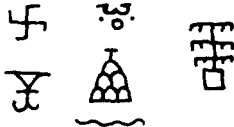
Variety i.

Same as Variety a.

Same as variety d; but
left tree symbol upside
down.

434.	2.0	2.1	No symbol. Leg. <i>Bhū ti sa.</i>	As above
435.	2.1	2.1	No. symbol. Leg. Obliterated.	--do--

No.	Size	Weight	Obverse	Reverse
436.	1.8	1.6	Symbol 2a. Leg. <i>Ma ha ra ja ku.</i>	As before
Varieties indistinguishable.				
437.	1.9	3.0	Motifs obliterated.	Six-arched hill with tri-ratna above
438.	1.8	2.1	Only deer.	--do--
439.	1.9	1.6	No symbol. Leg. <i>ja ku.</i>	--do--
440.	1.8	2.2	Only deer.	Obliterated.
441.	1.8	1.4	No symbol. Leg. traces.	--do--
442.	1.9	1.5	No symbol. Leg. Obliterated.	--do--
443.	2.0	2.6	Symbol 1a Leg. Obliterated.	--do--
444.	1.8	2.2	Letter-like symbols in centre.	Same as Var. a but tree symbol obliterated.
445.	1.6	2.0	Only deer. Leg. Obliterated.	Motifs struck twice; indistinguishable
446.	1.9	1.7	No symbol. Leg. cursive; undecipher- able.	--do--
447.	1.8	2.2	Only deer. Leg. Only traces.	--do--
448.	2.0	2.1	Only deer.	Device struck twice; indistinguishable
449.	1.8	2.6	Leg. Obliterated.	--do--
450.	2.1	3.3	No symbol. Leg. <i>A ma gha.</i>	--do--
451.	1.9	1.5	Device struck twice.	--do--
452.	1.8	2.3	Only female; Leg. <i>mo gha.</i>	--do--
453.	2.0	2.3	Leg. Obliterated.	Obverse device restruck by reverse device.
454.	2.0	2.3	Device struck twice.	Device struck twice
455.	2.	1.8	--do--	--do--

No.	Size	Weight	Obverse	Reverse
Class II-DEER TO LEFT				
			<p>On left female figure facing, right hand upraised, left hand placed on hip; on right, deer to left with symbols as on class I. around Brāhmī legend as on Class I.</p> 	<p>In centre, six-arched hill with an umbrella at the top; above it triratna; on left tree-in-railing showing three or four horizontal branches, each with short vertical leaves pointing downwards. On right swastika with arms to right; below it triangle-headed standard with a base. Below, a wavy line.</p> 
456.	1.8	2.5	No symbol. Leg.	As above.
457.	2.0	2.4	Symbol 3b. Leg. <i>Ma ha ra ja</i>	--do-- (Pl.VIII.10)
458.	1.9	2.0	No symbol. Leg. <i>gha bhū ta sa</i> .	--do-- (Pl.VIII.11)
459.	2.0	2.2	Symbol 3b. Leg. <i>Ma ha [...] ta sa</i> .	--do-- (Pl.VIII.12)
460.	1.9	2.0	Symbol 2a. Leg. <i>a ma gha</i> .	--do--
461.	1.9	2.0	No symbol. Leg. <i>sa a ma</i> .	--do--
462.	1.8	2.0	Symbol 2a. Leg. Only <i>ma</i> visible.	--do-- (Pl.VIII.13)
463.	1.9	2.0	Symbol 2a. Leg. Truncated traces.	--do-- (Pl.VIII.14)
464.	2.0	2.4	Symbol 2a. Leg. Only traces.	--do-- (Pl.VIII.15)
465.	1.8	1.9	No symbol. Leg. Only traces.	--do--
466.	2.0	2.0	No symbol. Leg. <i>Maharaja</i>	--do-- but symbols on right obliterated.
467.	1.8	2.1	Symbol 2a. Leg.	--do--

No.	Size	Weight	Obverse	Reverse
481.	1.7	1.6	Leg. <i>ma no bra hma.</i>	As before
482.	1.5	1.6	Leg. <i>bra hma de [va] sya.</i>	
483.	1.8	1.4	Leg. <i>ma no bra hma.</i>	--do--
484.	1.8	1.9	Leg. <i>nya.</i>	--do--
485.	1.7	1.4	Leg. <i>bha ga va ta.</i>	--do--
486.	1.6	1.6	Leg. <i>nya da va.</i>	--do--
487.	1.6	1.4	Leg. <i>Bra mha na.</i>	--do--
488.	1.6	1.3	Leg. <i>Bha ga va.</i>	--do--
489.	1.6	1.4	Leg. <i>bha ga va.</i>	--do--
490.	1.6	1.3	Leg. <i>va sa ku.</i>	--do--
491.	1.6	1.3	Leg. Obliterated.	--do--
492.	1.6	1.5	Leg. <i>ma ra sya.</i>	--do--
493.	1.6	1.5	Only heads visible. Leg. <i>ha na.</i>	Only tree-in-railing, rest obliterated.
494.	1.7	1.1	Leg. <i>br hma.</i>	As No. 473. (Pl.IX.2)
495.	1.8	2.1	Leg. <i>nya de.</i>	--do--
496.	1.7	2.0	Leg. Obliterated.	--do--
497.	1.7	1.3	Leg. Obliterated.	--do--
498.	1.8	2.0	Leg. <i>sya.</i>	--do-- (Pl.IX.3)
499.	1.6	1.4	Leg. Only traces.	--do--
500.	1.5	1.7	Leg. Only traces.	--do--
501.	1.8	1.5	Leg. Obliterated.	--do--
502.	1.7	1.6	Leg. Only traces.	--do-- (Pl.IX.4)
503.	1.5	1.6	Leg. Indistinct.	--do--
504.	1.6	1.7	Leg. Only traces.	--do--
505.	1.8	1.5	Leg. Only traces.	--do--
506.	1.8	1.7	Leg. <i>ga va ta.</i>	--do--
507.	1.6	1.5	Leg. <i>de va.</i>	--do--
508.	1.7	1.4	Leg. Obliterated.	--do--
509.	1.6	1.5	Leg. Obliterated.	--do--
510.	1.4	1.4	Leg. <i>bha ga.</i>	--do-- tree not clear
511.	1.6	2.0	Leg. Only traces.	--do-- --do--
512.	1.6	1.3	As No. 472. Leg. Obliterated.	--do--

No.	Size	Weight	Obverse	Reverse
513.	1.8	1.4	As No. 472. Leg. Obliterated.	--do--
514.	1.6	1.5	Device struck twice.	--do--
515.	1.6	1.5	Obverse device struck over reverse device.	--do-- (Pl.IX.5)
C23 (71.50)	1.6	1.6	As on 472; Leg. <i>gavatasa</i>	Obliterated

BHĀNUGHOSHA

Three-arched hill on left; on right standing female to front; below a line; below it legend *Rājño Bhānughosha rājasa.* *Bhānughosha*



516.	1.8	2.0	Leg. <i>ja bhā nu ra ja sa</i> (?)	Obliterated	(Pl.IX.6)
517.	1.8	2.1	Leg. <i>jñō Bhā nu gho sha</i> [-] <i>ja</i>	<i>Bhānugho</i>	(Pl.IX.7)
518.	1.7	2.1	Leg. <i>ja Bhā nu.</i>	<i>Bhānu</i>	(Pl.IX.8)
519.	1.9	2.2	Leg. <i>Bhā nu gha</i>	<i>Bhānugho</i>	(Pl.IX.9)
520.	1.9	2.2	Upper portion obliterated. Leg. <i>jñā Bha nu gho.</i>	<i>Bhānu.</i>	(Pl.IX.10)
521.	1.8	2.2	Leg. [-] <i>Bhā nu gho sha.</i>	<i>Bhānugho.</i>	(Pl.IX.11)
522.	1.8	2.0	Leg. <i>Ra jñā Bhā nu</i>	<i>Bhānugho</i>	(Pl.IX.12)
523.	1.8	2.2	Only truncated hill. Leg. <i>Bhā nu gho.</i>	<i>Bhānu</i>	(Pl.IX.13)

JAYAVARMA

On left six-arched hill; on right bull standing to left; on right a circle; below *Rāja* (?) *Jayavarma.*

Within a square of line, a big *nandipada* symbol; some indistinct design outside the square.



No.	Size	Weight	Obverse	Reverse	
524.	2.0	2.5	Circle on right end missing Leg. <i>Ja ya</i> (truncated)	Not clear	(Pl.IX.14)
C24 (71.69)	2.3	2.9	Circle on right end missing Leg. <i>ja Ja ya</i> .	--do--	(Pl.IX.15)
525	2.2	2.4	Only circle on right; other motifs obliterated. Leg. <i>ja Jaya va rma</i> .	--do--	(Pl.IX.16)

KUSHĀṆA

(Copper)

Chakkar (Mandi) Find

Himachal State Museum, Shimla Accession No. 77.155

WIMA KADPHISES

1.	3.1	16.3	King standing to left, wearing helmet and heavy coat, offering with his right hand over a small altar; on left trident-battleaxe; on right a club and symbol. Greek legend around <i>Basileos Bacilion Sotor Megas Ooemo Kadaphises</i> (in very thin and small letters, not very clear).	Śiva standing to front holding a long trident in his right hand and leaning with left hand on bull, standing behind. Kharoshṭhī legend around <i>Maharajasa rajadirajasa sarvaloga iśvarasa mahiśvarasa Vima katha-phisasa tradarasa.</i> (faint, not very clear).
				(Pl.X.1)

HŪṆA

Bhuri Singh Museum, Chamba has a silver coin of Hūṇa ruler, an imitation of the Gupta silver coin. It forms part of the lot of 557 silver coins that came to the Museum from Mandi Toshākhānā (Accession no. 51.8).

TORAMĀNA

1 51.8/3	Head of the king facing left	In centre fan-tailed peacock; around part of the Brāhmī legend <i>Vijitavaniravanipati Śrī Toramāna.</i> (Pl.IX.17)
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INDO-SASSANIAN

1. A hoard of billon Indo-Sassanian coins was discovered in or about 1968-1969 during the construction of a house in the village of Udaipur four kilometres north of Chamba town situated on the bank of River Ravi. The exact contents of the hoard are not known. What is available is only the fact that about hundred coins were brought by the finder to the shop of a goldsmith at Chamba and they were purchased by him. Out of this lot, six selected coins were purchased for the Bhuri Singh Museum, Chamba (Accession No. 69.73-78.)

2. Earlier in 1968, another hoard that included 44 billon Indo-Sassanian coins, 2 electrum coins of the Karkotaka rulers of Kashmir and 2 silver coins of some neighbouring state, was discovered at Chamba during the diggings for the foundation of a block for the Government Girls' Higher Secondary School. The entire find was presented to the Bhuri Singh Museum, Chamba by Shri Mahesh Chand Vij, the contractor, under whose supervision the work was being carried out (Accession No. 68.49). The Indo-Sassanian coins of the find are of a single type and are extremely worn. Most of them are rubbed out and have become almost plain due to long circulation. Only those six coins that have a better appearance are included in this *Catalogue*.

3. A lot of 557 silver coins was transferred from the Mandi Toshākhānā to the Bhuri Singh Museum, Chamba under the orders of the Government of Himachal Pradesh. It consisted of many types of coins; amongst them are the four Indo-Sassanian billon coins. No record is available about the finds of all those coins (Accession No. 51.8 (4-7)).

No.	Size	Weight	Obverse	Reverse
1 69.73			Rudely executed head of Sassanian type with winged head-gear; flames at shoulder.	Rudely executed fire-altar showing an upright solid rectangular block surrounded by dots; two horizontal blocks, one above the other below; the upper one flanked by brackets; on the left and right crude representations of attendants. (Pl.X.2)
2 69.74			--do--	--do-- (Pl.X.3)
3 69.75			--do--	--do-- (Pl.X.4)
4 69.76			--do--	--do-- (Pl.X.5)
5 69.77			--do--	--do-- (Pl.X.6)
6 69.78			--do--	--do-- (Pl.X.7)

No.	Size	Weight	Obverse	Reverse
7 68.49/1			As above	As before (Pl.X.8)
8 68.49/2			--do--	--do-- (Pl.X.9)
9 68.49/3			--do--	--do-- (Pl.X.10)
10 68.49/4			--do--	--do-- (Pl.X.11)
11 68.49/5			--do--	--do-- (Pl.X.12)
12 68.49/6			--do--	--do-- (Pl.XI.1)
13 51.8/4	1.8	2.8	--do--	--do-- (Pl.XI.2)
14 51.8/6	1.8	3.75	--do--	--do-- (Pl.XI.3)
15 51.8/5	1.6	3.65	An unidentifiable form.	va ra in bold Nāgarī letters; below it marks reminiscence of the Sassanian fire-alter. (Pl.XI.4)
16 51.8/7	1.7	3.75	Very crude head to right; in front Sri in bold Nagari letters below [<i>vigra</i>].	Indications of Sassanian fire-alter with attendants; in centre a Nāgarī letter sa (or ma). (Pl.XI.5)

KARKOṬAKA DYNASTY OF KASHMIR

Bhuri Singh Museum, Chamba possesses 10 coins of electrum (gold-silver alloy) of the rulers of the Karkoṭaka dynasty of Kashmir.

1. Two coins that were included in the lot of 557 silver coins came to the Museum from Mandi Toshākhānā under the orders of the Himachal Pradesh Government. (Accession No. 51.8/8-9).

2. Three coins that were found along with 44 billon Indo-Sassanian coins in 1968 during the diggings for the foundation of a block for the Government Girls' Higher Secondary School at Chamba (Accession No. 68.46-48).

3. Five coins were found in Chamba town in 1971. Details about them are not known (71.28-32).

No.	Size	Weight	Obverse	Reverse
PRATĀPĀDITYA				
1. 51.8/10	2.0	7.5	Utterly barbarous copy of the Kushāṇa standing king; Letter <i>ke</i> under the left arm.	Utterly barbarous copy of the goddess, hands missing. On right <i>śrī-Pratāpa</i> . (Pl.XI.6)
2. 71.28	2.1	7.64	--do--	--do-- (Pl.XI.7)
3. 71.29	2.1	7.5	--do--	--do-- (Pl.XI.8)
4. 71.30	2.1	7.35	--do--	--do-- (Pl.XI.9)
5. 71.31	1.9	7.435	--do--	--do-- (Pl.XI.10)
6. 51.8/11			As above; but letter not clear.	As above; but <i>śrī Ja-pratāpa</i> (Pl.XI.11)
7. 71.32	2.4	7.7	As above; no traces of letter.	As above; but on right <i>śrī Pratāpa</i> and on left <i>ditya</i> (Pl.XI.12)
VINAYĀDITYA				
8. 68.46	2.7	7.55	As above; but on right <i>Jaya</i> .	As above; but on right <i>śrī Vinayā</i> ; on left <i>dit[ya]</i> (Pl.XI.13)
9. 68.47	2.1	7.45	--do--	--do-- <i>śrī Vinayā; ditya</i> (Pl.XII.1)
10. 68.48	2.1	7.75	--do-- <i>ja</i>	--do-- <i>śrī Vina [-]; di [tya]</i> (Pl.XII.2)

LATER RULERS OF KASHMIR

A hoard of 320 copper coins of the later rulers of Kashmir was found in the village, Biddangi in the Chamba district and is now in the Chamba Museum, (Accession no. 79.1).

No.	Size	Weight	Obverse	Reverse
KSHEMAGUPTA ASSOCIATED WITH DIDDĀ				
1.	2.2	5.46	Seated goddess (crude) without arms: <i>di; Kshema</i>	King, standing (crude) under the left arm <i>gupta</i> (Pl.XII.3)
2.	2.1	5.31	--do-- <i>Di; Kshe[ma]</i>	--do-- <i>gupta</i> (Pl.XII.4)
3.	2.0	5.26	--do-- <i>Di; Kshema</i>	--do--
4.	2.1	5.1	--do-- <i>Di; Kshema</i>	--do-- [<i>gu</i>] (Pl.XII.5)
5.	1.9	5.4	--do-- <i>Di; Kshema</i>	--do-- <i>gupta</i>
6.	2.1	5.15	--do-- <i>Di; Kshema</i>	--do-- <i>gupta</i>
7.	2.1	5.13	--do-- <i>Di; Kshe[ma]</i>	--do-- <i>gupta</i>
8.	2.0	5.35	--do-- <i>Di; Kshema</i>	--do-- <i>gupta</i> (Pl.XI.6)
9.	1.9	5.74	--do-- <i>Di; Kshe[ma]</i>	--do-- (Pl.XII.7)
ABHIMANYU GUPTA				
10.	2.1	5.25	--do-- <i>A; Bhi</i> (blurred)	--do-- <i>gupta</i> (Pl.XII.8)
11.	2.1	5.23	--do-- <i>A; Bhi</i>	--do-- <i>gu</i> (Pl.XII.9)
TRIBHUVANA GUPTA				
12.	2.0	5.38	--do-- <i>Tri; Bhuva</i>	--do-- <i>gu</i> (Pl.XII.10)
BHĪMAGUPTA				
13.	2.0	5.22	--do-- <i>Bhi; ma</i>	--do-- on right [<i>gupta</i>] (Pl.XII.11)
14.	2.0	5.48	--do-- <i>Bhi; ma[gu]</i>	--do-- <i>pta</i> (Pl.XII.12)
DIDDĀ				
15.	2.0	5.29	--do-- <i>Śrī; Di[ddā]</i>	--do-- no letter
16.	2.0	5.26	--do-- <i>Śrī; Di [ddā]</i>	--do-- (Pl.XII.13)
17.	2.0	5.29	--do-- <i>Śrī; Di[-]</i>	--do--

No.	Size	Weight	Obverse	Reverse
18.	2.0	5.51	As before Śrī; Diddā	As before
19.	2.0	5.53	--do-- Śrī; Di	--do--
20.	2.1	5.27	--do-- Śrī; Di	--do-- on right De [va] (Pl.XIII.1)
21.	2.1	5.37	--do-- Śrī; Di	--do-- De [va]
22.	2.0	5.2	--do-- Śrī; Di [ddā]	--do-- [Deva]
23.	2.1	5.43	--do-- Śrī; Di [ddā]	--do-- De [va]
24.	1.9	5.58	As above Śrī; Di	As before (no letters) (Pl.XIII.2)
25.	2.0	5.28	--do-- Śrī; Di	--do-- De
26.	2.1	5.73	--do-- Śrī; Di [ddā]	--do-- Deva
27.	2.1	5.24	--do-- Śrī; Diddā	--do-- (no letters)
28.	2.2	5.38	--do-- Śrī; Diddā	--do-- [De] (Pl.XIII.3)
29.	2.2	6.23	--do-- Śrī; Di	--do-- De [va]
30.	2.1	5.25	--do-- Śrī; Diddā	--do-- De [va] (Pl.XIII.4)
31.	1.9	5.890	--do-- Śrī; Di	--do-- Deva
32.	2.1	5.680	--do-- Śrī; Di [ddā]	--do-- Deva
33.	2.1	5.72	--do-- Śrī; Diddā	--do-- Deva (Pl.XIII.5)
34.	1.9	5.39	--do-- Śrī; Di	--do-- Deva
35.	1.9	5.54	--do-- Śrī; Di [-]	--do-- Deva
36.	2.0	5.62	--do-- Śrī	--do-- De
37.	2.0	5.370	--do-- Śrī; Diddā	--do-- De
38.	2.0	5.6	--do-- Śrī; Di [ddā]	--do-- Deva (Pl.XIII.6)
39.	2.0	5.77	--do-- Śrī; Di	--do-- no letter
40.	2.0	5.57	--do-- Śrī; Di [-]	--do--
41.	1.9	5.715	--do-- Śrī; Di	--do-- Deva
42.	2.0	5.51	--do-- Śrī; Di	--do-- De
43.	2.0	5.5	--do-- Śrī; Diddā	--do-- Deva
44.	1.9	5.57	--do-- Śrī; Di	--do-- De
45.	2.0	5.435	--do-- Śrī; Di	--do-- (no letter)
46.	2.0	5.55	--do-- Śrī; Di	--do-- (Pl.XIII.7)
47.	2.1	5.42	--do-- Śrī; Di	--do-- De
48.	2.0	5.21	--do-- Śrī; Di [-]	--do-- De
49.	2.1	5.35	--do-- Śrī; Diddā	--do-- De

No.	Size	Weight	Obverse	Reverse
50.	2.0	5.35	As before Śrī; Diddā	As before De (Pl.XII.8)
51.	1.9	5.23	--do-- Śrī; Di	--do-- De
52.	2.0	5.12	--do-- Śrī; Di	--do-- De [va]
53.	2.0	5.49	--do-- Śrī; Diddā	--do-- De (Pl.XIII.9)
54.	1.9	5.18	--do-- Śrī; Di	--do-- De [va]
55.	2.0	5.31	--do-- Śrī; Di[ddā]	--do-- (no letter)
56.	2.0	5.45	--do-- Śrī; Diddā	--do-- (De) (Pl.XIII.10)
57.	2.0	5.235	--do-- Śrī; Di	--do-- De[va]
58.	1.9	5.475	--do-- Śrī; Di	--do-- (no letter)
59.	2.1	5.43	--do-- Śrī; Di[-]	--do-- De
60.	1.9	5.48	--do-- Śrī; Di	--do-- (no letter)
61.	1.9	5.51	--do-- Śrī; Di[ddā]	--do-- De
62.	2.0	5.78	--do-- Śrī; Diddā	--do-- Deva (Pl.XIII.11)
63.	1.9	5.33	--do-- Śrī; Di[-]	--do-- De[-] (Pl.XIII.12)
64.	2.0	5.22	--do-- Śrī; Di[ddā]	--do-- (no letter)
65.	2.1	5.1	--do-- Śrī; Di[ddā]	--do-- (no letter)
66.	2.0	5.53	--do-- Śrī; Diddā	--do--
67.	2.0	5.54	--do-- Śrī; Diddā	--do--
68.	1.9	5.44	--do-- Śrī; Di	--do-- De
69.	2.0	4.92	--do-- Śrī; Di	--do-- De
70.	2.0	5.53	--do-- Śrī; Di	--do-- Devya
71.	1.9	5.32	--do-- Śrī; Di[ddā]	--do-- De
72.	1.9	5.54	--do-- Śrī; Di[ddā]	--do-- De
73.	1.9	5.34	--do-- Śrī; Diddā	--do-- De
74.	1.9	5.18	--do-- Śrī; Diddā	--do-- (no letter)
75.	1.9	5.34	--do-- Śrī; Di	--do--
76.	2.0	5.36	--do-- Śrī; Diddā	--do--
77.	2.0	5.7	--do-- Śrī; Di[-]	--do-- De[va]
78.	2.0	5.55	--do-- Śrī; Di[-]	--do-- (no letter)
79.	2.0	5.365	--do-- Śrī; Di	--do-- De
80.	2.0	5.39	--do-- Śrī; Di	--do-- (no letter)
81.	2.0	5.9	--do-- Śrī; Di[ddā]	--do-- Deva (Pl.XIII.13)
82.	2.0	5.0	--do-- Śrī; Di[-]	--do-- (not letter)

No.	Size	Weight	Obverse	Reverse
83.	1.9	5.2	As before Śrī; Di	As before
84.	2.0	5.54	--do-- Śrī; Diddā	--do-- Dev
85.	2.1	5.61	--do-- Śrī; Di[ddā]	--do-- (no letter) (Pl.XIII.14)
86.	1.9	5.165	--do-- Śrī; Di	--do-- (no letter)
87.	1.9	5.7	--do-- Śrī; Di	--do--
88.	2.0	5.75	--do-- Śrī; Diddā	--do-- [Dev]
89.	2.1	5.415	--do-- Śrī; Diddā	--do-- De[va]
90.	2.1	5.51	--do-- Śrī; Di	--do-- (no letter)
91.	1.9	4.950	--do-- Śrī; Diddā	--do-- [De]
92.	2.0	5.54	--do-- Śrī; Diddā	--do-- Dev
93.	2.0	5.7	--do-- Śrī; Diddā	--do-- De
94.	2.1	5.6	--do-- Śrī; Di	--do-- (no letter)
95.	2.2	5.31	--do-- Śrī; Di[ddā]	--do--
96.	2.1	5.58	--do-- Śrī; Di	--do-- De
97.	2.2	4.0	--do-- Śrī; Di	--do-- De (Pl.XIII.15)
98.	2.0	4.99	--do-- Śrī; Di	--do-- (no letter)
99.	2.1	5.74	--do-- Śrī; Diddā	--do--

SANGRAMDEVA

100.	2.1	5.215	--do-- Sa; ngrāma	--do-- (no letter; (Pl.XIV.1)
101.	2.1	5.61	--do-- Sa; ngrāma	--do-- (on right Deva)
102.	2.1	5.58	--do-- Sa; ngrāma	--do-- (on right [Deva])
103.	2.1	5.410	--do-- Sa; ngrā	--do-- (no letter)
104.	2.0	4.340	--do-- Sa; ngrā	--do--
105.	2.1	5.61	--do-- Sa; ngrā	--do-- (Pl.XIV.2)
106.	2.2	4.81	--do-- Sa; ngrāma	--do-- (Pl.XIV.3)
107.	2.1	4.89	--do-- Sa; ngrā[ma]	--do--
108.	2.1	4.96	--do-- Sa; ngrāma	--do--
109.	2.1	5.41	--do-- Sa; ngrā	--do-- (no letter)
110.	2.1	5.920	--do-- Sa; ngrāma	--do--
111.	2.0	5.81	--do-- Sa; ngrā	--do-- jade
112.	2.0	5.66	--do-- Sa; ngrāma	--do-- (no letter)

No.	Size	Weight	Obverse	Reverse
113.	2.0	5.76	As before Sa; ngrāma	As before
114.	2.1	5.565	--do-- Sa; ngrāma	--do-- jade
115.	2.1	5.62	--do-- Sa; ngrāma	--do-- (no letter)
116.	2.0	5.8	--do-- Sa; [-]	--do--
117.	2.0	5.56	--do-- Sa; ngrāma	--do-- ja[de]
118.	2.1	5.16	--do-- Sa; ngrāma	--do-- (no letter) (Pl.XIV.4)
119.	2.1	5.575	--do-- Sa; ngrāma	--do-- jade (Pl.XIV.5)
120.	2.0	5.31	--do-- Sa; ngrāma	--do-- jade
121.	2.1	5.78	--do-- Sa; ngrā	--do-- ja
122.	1.9	5.67	--do-- Sa; ngrā[ma]	--do-- (no letter)
123.	2.0	5.37	--do-- Sa; ngrāma	--do-- ja
124.	2.0	5.74	--do-- Sa; ngrāma	--do-- ja (Pl.XIV.6)
125.	2.0	5.51	--do-- Sa; ngrāma	--do-- ja
126.	2.0	5.27	--do-- Sa; ngrāma	--do-- jade
127.	2.0	5.69	--do-- Sa; ngrāma	--do-- ja
128.	2.0	5.53	--do-- Sa; ngrā	--do-- jade
129.	2.1	5.52	--do-- Sa; ngrāma	--do-- [jade]
130.	2.0	5.47	--do-- Sa; ngrāma	--do-- (no letter)
131.	2.1	5.39	--do-- Sa; ngrāma	--do-- ja
132.	2.1	5.8	--do-- Sa; ngrā	--do-- (no letter)
133.	1.9	5.2	--do-- Sa; ngrā	--do-- (no letter)
134.	2.1	5.19	--do-- Sa; ngrā	--do-- (no letter)
135.	2.1	5.63	--do-- Sa; ngrāma	--do-- jade (Pl.XIV.7)
136.	2.0	5.58	--do-- Sa; Ngrāma	--do-- ja (Pl.XIV.8)
137.	1.9	5.36	--do-- Sa; ngrāma	--do-- jade
138.	2.1	5.32	--do-- Sa; ngrāma	--do-- (no letter)
139.	2.1	5.14	--do-- Sa; ngrā	--do-- [ja]
140.	1.9	5.4	--do-- Sa; ngrā	--do-- ja[de] va
141.	1.9	5.38	--do-- Sa; ngrā	--do-- ja [de] (va)
142.	1.9	5.40	--do-- Sa; ngrāma	--do-- (no letter) (Pl.XIV.9)
143.	1.9	5.47	--do-- Sa; ngrā	--do--
144.	2.1	5.39	--do-- Sa; ngrāma	--do-- ja

No.	Size	Weight	Obverse	Reverse
145.	1.9	5.59	As before <i>Sa; ngrāma</i>	As before <i>ja</i>
146.	2.1	5.43	--do-- <i>Sa; ngrā</i>	--do-- (no letter)
147.	2.0	5.43	--do-- <i>Sa; ngrā</i>	--do-- <i>jade va</i>
148.	2.1	5.16	--do-- <i>Sa; ngrāma</i>	--do-- (no letter)
149.	2.0	5.25	--do-- <i>Sa; ngrāma</i>	--do--
150.	2.0	5.45	--do-- <i>Sa; ngrāma</i>	--do-- [<i>jade</i>] <i>va</i>
151.	2.1	5.72	--do-- <i>Sa; ngrā [ma]</i>	--do-- <i>ja</i>
152.	1.9	4.19	--do-- <i>Sa; ngrā[ma]</i>	--do-- <i>jade va</i>
153.	2.1	5.45	--do-- <i>Sa; ngrāma</i>	--do-- <i>ja[de] va</i>
154.	2.1	5.36	--do-- <i>Sa; ngrāma</i>	--do-- <i>jade va</i>
155.	2.2	5.57	--do-- <i>Sa; ngrā[ma]</i>	--do-- <i>ja</i>
156.	2.0	5.34	--do-- <i>Sa; ngrāma</i>	--do-- <i>ja</i>
157.	2.1	5.44	--do-- <i>Sa; ngrāma</i>	--do-- <i>ja</i>
158.	2.1	5.8	--do-- <i>Sa; nhrāma</i>	--do-- <i>jade va</i>
159.	2.0	5.71	--do-- <i>Sa; ngrāma</i>	--do-- (no letter)
160.	2.1	5.72	--do-- <i>Sa; ngrāma</i>	--do-- <i>ja</i>
161.	2.1	5.36	--do-- <i>Sa; ngrāma</i>	--do-- <i>ja</i>
162.	2.1	5.22	--do-- <i>Sa; ngrāma</i>	--do-- <i>jade va</i>
163.	2.1	6.165	--do-- <i>Sa; ngrāma</i>	--do-- <i>jade va</i>
164.	2.1	6.13	--do-- <i>Sa; ngrā</i>	--do-- (no letter)
165.	2.1	5.51	--do-- <i>Sa; ngrāma</i>	--do--
166.	2.1	5.16	--do-- <i>Sa; ngrā[ma]</i>	--do-- <i>ja</i>
167.	2.1	5.14	--do-- <i>Sa; ngrāma</i>	--do-- (no letter)
168.	2.1	5.54	--do-- <i>Sa; ngrāma</i>	--do-- (no letter)
169.	2.1	5.28	--do-- <i>Sa; ngrā</i>	--do-- (no letter)
170.	2.2	5.26	--do-- <i>Sa; ngrāma</i>	--do-- <i>jade [va]</i>
171.	2.1	5.71	--do-- <i>Sa; ngrā</i>	--do-- (no letter)
				(Pl.XIV.10)
172.	2.1	5.69	--do-- <i>Sa; ngrā</i>	--do-- <i>ja</i> (Pl.XIV.11)
173.	2.1	5.54	--do-- <i>Sa; ngrāma</i>	--do-- <i>ja</i> (Pl.XIV.12)
174.	2.1	5.72	--do-- <i>Sa; ngrāma</i>	--do-- <i>ja va</i>
175.	2.1	5.5	--do-- <i>Sa; ngrāma</i>	--do-- <i>ja</i>
176.	1.9	5.41	--do-- <i>Sa; ngrā</i>	--do-- (no letter)
177.	1.9	5.51	--do-- <i>Sa; ngrā[ma]</i>	--do-- (no letter)

No.	Size	Weight	Obverse	Reverse
178.	1.9	5.43	As before <i>Sa; ngrā</i>	As before <i>jade</i>
179.	2.1	5.47	--do-- <i>Sa; ngrā[ma]</i>	--do-- <i>ja[de] va</i>
180.	2.0	5.6	--do-- <i>Sa; ngrā</i>	--do-- (no letter)
181.	2.1	5.53	--do-- <i>Sa; ngrā[ma]</i>	--do-- <i>Jade va</i>
ANANTADEVA				
182.	2.1	5.87	--do-- <i>A; nanta</i>	--do-- (no letter)
183.	1.9	5.65	--do-- <i>A; nanta</i>	--do-- (Pl.XIV.13)
184.	2.1	5.57	--do-- <i>A; [-]nta</i>	--do-- (Pl.XIV.14)
185.	1.9	5.72	--do-- <i>A; nanta</i>	--do--
186.	2.0	5.512	--do-- <i>A; nanta</i>	--do--
187.	2.0	6.64	--do-- <i>A; nanta</i>	--do-- on right <i>ja</i>
188.	2.0	4.5	--do-- <i>A; nanta</i>	--do-- (no letter)
189.	2.1	5.51	--do-- <i>A; nanta</i>	--do-- <i>jade va</i> (Pl.XIV.15)
190.	1.9	5.52	--do-- <i>[A]; nanta</i>	--do-- (no letter) (Pl.XV.1)
191.	1.9	5.58	--do-- <i>A; nanta</i>	--do-- <i>ja</i>
192.	2.0	5.91	--do-- <i>A; nanta</i>	--do-- (no letter)
193.	2.1	5.3	--do-- <i>A; nanta</i>	--do--
194.	2.0	5.94	--do-- <i>A; nanta</i>	--do-- (letter not clear)
195.	2.0	5.73	--do-- <i>A; nanta</i>	--do-- (no letter)
196.	2.1	5.75	--do-- <i>A; nanta</i>	--do-- <i>Jade va</i>
197.	1.9	5.41	--do-- <i>A; nanta</i>	--do-- (no letter)
198.	2.1	5.66	--do-- <i>A; nanta</i>	--do--
199.	2.1	5.4	--do-- <i>A; nanta</i>	--do--
200.	2.0	5.56	--do-- <i>A; nanta</i>	--do--
201.	1.9	5.7	--do-- <i>A; nanta</i>	--do--
202.	2.0	5.34	--do-- <i>A; nanta</i>	--do-- (Pl.XV.2)
203.	1.9	5.2	--do-- <i>A; nanta</i>	--do-- <i>ja</i>
204.	2.1	5.84	--do-- <i>A; nanta</i>	--do-- (no letter)
205.	2.1	5.69	--do-- <i>A; nanta</i>	--do--
206.	2.1	5.41	--do-- <i>A; nanta</i>	--do-- (Pl.XV.3)
207.	2.1	5.61	--do-- <i>A; nanta</i>	--do--

No.	Size	Weight	Obverse	Reverse
208.	2.1	5.88	As before A; nanta	As before ja
209.	2.0	5.78	--do-- A; [-]	--do-- ja
210.	2.0	5.91	--do-- A; nanta	--do-- ja [de] va
211.	2.1	5.86	--do-- A; nanta	--do-- [ja] de va
212.	2.1	4.97	--do-- A; nanta	--do-- jade
213.	2.0	5.35	--do-- A; nanta	--do-- jade va (Pl.XV.4)
214.	2.1	5.33	--do-- A; nanta	--do-- (no letter)
215.	2.1	5.51	--do-- A; nanta	--do-- ja
216.	1.9	5.38	--do-- A; na[nta]	--do-- (no letter) (Pl.XV.5)
217.	2.0	5.86	--do-- A; na[nta]	--do--

KALĀŚA

218.	2.1	5.76	--do-- Ka; la	--do-- on right ja
219.	2.2	6.80	--do-- Ka; lasa	--do-- (no letter) (Pl.XV.6)
220.	2.2	4.23	--do-- Ka; lasa	--do-- ja[de]
221.	2.0	5.25	--do-- Ka; la	--do-- ja
222.	2.1	5.0	--do-- Ka; la	--do-- ja
223.	2.1	5.92	--do-- Ka; la	--do-- ja
224.	2.1	5.26	--do-- Ka; la	--do-- jade
225.	2.1	5.77	--do-- Ka; lasa	--do-- jade va
226.	2.1	5.76	--do-- Ka; la[sa]	--do-- ja, (Pl.XV.7)
227.	2.3	5.66	--do-- Ka; lasa	--do-- ja
228.	1.9	5.470	--do-- Ka; la	--do-- (no letter)
229.	1.9	5.585	--do-- Ka; la	--do--
230.	2.2	5.14	--do-- Ka; lasa	--do-- jade
231.	2.1	5.44	--do-- Ka; la[sa]	--do-- ja [de]
232.	1.9	5.61	--do-- Ka; lasa	--do-- (no letter)
233.	2.1	5.46	--do-- Ka; la[sa]	--do-- (no letter)
234.	1.9	5.25	--do-- Ka; la	--do-- (no letter)
235.	2.1	5.37	--do-- Ka; la [sa]	--do-- (no letter)

No.	Size	Weight	Obverse	Reverse
236.	2.1	5.43	As before Ka; la	As before (no letter)
237.	2.2	5.66	--do-- Ka; lasa	--do-- ja
238.	2.0	5.10	--do-- Ka; lasa	--do-- jade
239.	2.1	5.64	--do-- Ka; lasa	--do-- (no letter)
240.	2.0	5.71	--do-- Ka; la	--do-- ja va
241.	2.0	5.72	--do-- Ka; lasa	--do-- (no letter)
242.	2.1	5.7	--do-- Ka; lasa	--do-- ja
243.	2.1	5.27	--do-- Ka; lasa	--do-- (no letter) (Pl.XV.9)
244.	2.0	5.65	--do-- Ka; lasa	--do-- no letter)
245.	1.9	5.67	--do-- Ka; lasa	--do-- (no letter)
246.	2.1	5.68	--do-- Ka; lasa	--do-- (no letter)
247.	2.2	5.8	--do-- Ka; lasa	--do-- ja (Pl.XV.10)
248.	2.0	5.72	--do-- Ka; lasa	--do-- ja (Pl.XV.11)
249.	2.0	3.32	--do-- Ka; lasa	--do-- ja de va
250.	2.1	5.99	--do-- Ka; lasa	--do-- (no letter)
251.	2.0	6.110	--do-- Ka; lasa	--do-- (no letter)
252.	2.1	6.17	--do-- Ka; lasa	--do-- (no letter)
253.	2.1	5.99	--do-- Ka; lasa	--do-- ja
254.	2.1	5.62	--do-- Ka; lasa	--do-- ja va
255.	2.0	5.36	--do-- Ka; lasa	--do-- (no letter)
256.	2.1	5.15	--do-- Ka; la [-]	--do-- ja de
257.	2.1	5.59	--do-- Ka; la [-]	--do-- de va
258.	2.1	5.605	--do-- Ka; la	--do-- ja
259.	2.1	5.74	--do-- Ka; lasa	--do-- ja de
260.	2.1	5.78	--do-- Ka; la	--do-- ja
261.	2.1	5.23	--do-- Ka; la [-]	--do-- (no letter)
262.	2.2	5.84	--do-- Ka; lasa	--do-- jade (Pl.XV.12)
263.	2.2	5.48	--do-- Ka; lasa	--do-- ja
264.	2.1	5.51	--do-- Ka; la	--do-- ja
265.	2.1	4.99	--do-- [-]; lasa	--do-- ja
266.	2.1	6.16	--do-- Ka; lasa	--do-- ja [de]
267.	2.1	5.63	--do-- Ka; la[sa]	--do-- ja (Pl.XV.13)

No.	Size	Weight	Obverse	Reverse
268.	2.1	5.38	As before <i>Ka; lasa</i>	As before <i>ja</i> (Pl.XV.14)
269.	2.1	5.4	--do-- <i>Ka; lasa</i>	--do-- (no letter)
270.	2.1	5.28	--do-- <i>Ka; lasa</i>	--do-- (no letter)
271.	2.0	5.66	--do-- <i>Ka; lasa</i>	--do-- (no letter)
272.	2.1	5.61	--do-- <i>Ka; la</i>	--do-- <i>ja [de]</i>
273.	2.1	5.64	--do-- <i>Ka; la [sa]</i>	--do-- <i>ja</i>
274.	2.1	6.3	--do-- <i>Ka; lasa</i>	--do-- (no letter)
275.	2.0	5.240	--do-- <i>Ka; lasa</i>	--do-- <i>ja</i>
276.	2.1	5.85	--do-- <i>Ka; lasa</i>	--do-- <i>ja</i>
277.	2.1	5.37	--do-- <i>Ka; la[sa]</i>	--do-- (no letter)
278.	2.1	5.77	--do-- <i>Ka; la[sa]</i>	--do-- <i>ja</i>
279.	2.0	5.91	--do-- <i>Ka; la[sa]</i>	--do-- <i>ja de[va]</i>
280.	2.0	5.64	--do-- <i>Ka; la</i>	--do-- (no letter)
281.	2.0	5.59	--do-- <i>Ka; lasa</i>	--do-- <i>jade va</i>
282.	2.1	6.40	--do-- <i>Ka; lasa</i>	--do-- <i>ja[de]</i>
283.	2.1	5.87	--do-- <i>Ka; la[-]</i>	--do-- <i>ja</i>
284.	2.1	5.68	--do-- <i>Ka; la[sa]</i>	--do-- <i>jade</i> (Pl.XV.15)
285.	2.1	5.2	--do-- <i>Ka; la[sa]</i>	--do-- <i>ja</i> (Pl.XVI.1)
286.	2.1	5.97	--do-- <i>Ka; lasa</i>	--do-- <i>jade va</i>
287.	2.0	5.835	--do-- <i>Ka; lasa</i>	--do-- (no letter)
288.	2.1	5.25	--do-- <i>Ka; la[sa]</i>	--do-- (no letter)
289.	2.0	5.35	--do-- <i>Ka; la[sa]</i>	--do-- (no letter)
290.	2.1	5.27	--do-- <i>Ka; la [sa]</i>	--do-- <i>jade</i>
291.	2.1	5.79	--do-- <i>Ka; lasa</i>	--do-- <i>jade va</i>
292.	2.1	5.81	--do-- <i>Ka; lasa</i>	--do-- <i>jade [va]</i>
293.	2.1	5.44	--do-- <i>Ka; lasa</i>	--do-- (no letter)
294.	2.0	5.23	--do-- <i>Ka; la [-]</i>	--do-- (no letter)
295.	2.0	6.7	--do-- <i>Ka; la</i>	--do-- (no letter)
296.	2.1	5.78	--do-- <i>Ka; lasa</i>	--do-- (no letter)
297.	2.1	5.7	--do-- <i>Ka; la</i>	--do-- <i>ja</i>
298.	2.0	5.93	--do-- <i>Ka; lasa</i>	--do-- <i>ja[de]</i>
299.	1.9	5.45	--do-- <i>Ka; la</i>	--do-- (no letter)
300.	2.1	5.0	--do-- <i>Ka; lasa</i>	--do-- <i>[jade]</i>

No.	Size	Weight	Obverse	Reverse
301.	2.0	5.56	As before <i>Ka; lasa</i>	As before (no letter)
302.	2.1	5.510	--do-- <i>Ka; la[-]</i>	--do-- (no letter)
303.	2.1	5.19	--do-- <i>Ka; lasa</i>	--do-- <i>jade</i>
304.	2.1	6.28	--do-- <i>Ka; la[sa]</i>	--do-- <i>jade</i>
305.	2.1	5.62	--do-- <i>Ka; lasa</i>	--do-- <i>ja[de]</i>
306.	2.1	5.61	--do-- <i>Ka; la[sa]</i>	--do-- <i>ja[de]</i>
307.	2.1	5.51	--do-- <i>Ka; lasa</i>	--do-- <i>jade</i>
308.	2.2	5.72	--do-- <i>Ka; la [sa]</i>	--do-- <i>jade</i>
309.	2.2	5.91	--do-- <i>Ka; lasa</i>	--do-- <i>ja</i>
310.	2.0	4.24	--do-- <i>Ka; la</i>	--do-- <i>ja</i>
311.	2.2	6.15	--do-- <i>Ka; lasa</i>	--do-- <i>ja</i>

SUSSALA

312.	2.1	5.76	As above; on left <i>Śrī</i> ; on right <i>Susa</i>	As above; on right <i>Deva</i> (Pl.XVI.2)
313.	2.1	6.2	--do-- <i>Śrī; Susa</i>	--do-- (<i>De</i>) (Pl (Pl.XVI.3)

JAYASIMHA DEVA I

314.	2.1	5.97	As above; on left <i>Jaya</i> ; on right <i>Siraha</i>	As above no letter (Pl.XVI.4)
315.	2.1	5.71	--do-- <i>Jaya; si</i>	--do-- (Pl.XVI.5)

JAYASIMHA DEVA II

316.	2.1	6.60	As above; on left <i>Śrī Vi</i> <i>suta</i> ; on right <i>Ja [ya]</i>	As above [<i>Deva</i>] (Pl.XVI.6)
317.	2.1	5.93	--do-- <i>Śrī Vi suta; Jaya</i>	--do-- no letter (Pl.XVI.7)

UNATTRIBUTABLE

318.	2.1	5.20	--do-- legend not clear	--do-- no letter
319.	2.0	5.4	--do-- legend not visible	--do--
320.			--do-- legend not visible	--do--

No.	Size	Weight	Obverse	Reverse
STRAY ACQUISITION				
ANANTA DEVA				
1. 71.73			As above; A; na[nta]	As above; de
2. 71.75			--do-- A; na[nta]	--do-- de
KALAŚA				
3. 71.74			--do-- Ka; lasa	--do-- no letter

SHAHIS OF OHIND

I. STRAY ACQUISITIONS

(i) Shimla Museum

- (a) 3 Coins. Purchased in Shimla Town (Accession Nos. 73.45-46; 73.539)
 (b) 1 Coin. Acquired at Rampur Bushahr (Acquisition No. 76.506).
 (c) 2 Coins. Discovered in Village Saloh Parasoli on the Una-Gagret Road (Accession No. 78.50).
 (d) 6 Coins. Discovered in Purana Kangra (Accession No. 78.51).

(ii) Bhuri Singh Museum, Chamba

Two coins formed part of the lot of 557 silver coins transferred from the Mandi Toshākhānā (Accession No. 51.8/8-9).

No.	Size	Weight	Obverse	Reverse
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SPALAPATI DEVA

1. 73.46	2.1	3.2	Horseman to right holding a long lance in the right hand; traces of Bactrian legend in front of the horse.	Couchant bull to left; above Śrī Spalapati (Pl.XVI.8)
C1 51.8/9			--do--	--do-- Śrī Spalapatideva (Pl.XVI.9)

SĀMANTA DEVA

2. 76.506	2.0	3.265	As above; letter <i>bhī</i> in Śārdā script behind the upraised right hand; Bactrian legend in front of the horse.	As above; bull's eye protruding outward; symbol on the rump; above Śrī Sāmantadeva
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(Pl.XVI.10)

No.	Size	Weight	Obverse	Reverse
C2 51.8/8			As before	As before; symbol on the rump not visible; Śrī Sāmanta-deva
3. 78.50/2	1.1	3.175	--do-- (but Bactrian legend not visible)	--do-- Śrī Sāmanta[deva]
4. 73.45	2.1	3.27	--do--	--do-- Śrī [Sāmanta-deva] (Pl.XVI.11)
5. 73.539	2.1	3.28	--do--	--do-- Śrī Sāmanta-deva (Pl.XVI.12)
6. 78.51/5	1.9	3.3	--do--	--do-- symbol over rump; Śrī Sāmantadeva
7. 78.51/6	1.9	3.19	--do--	--do-- Symbol over rump; Śrī Sāmanta-deva
8. 78.50/1	1.9	3.22	--do--	--do-- symbol on rump not noticed; Śrī Sāmantadeva (Pl.XVI.13)
9. 78.51/1	1.9	3.14	--do--	--do-- Śrī Sāmanta-deva (Pl.XVI.14)
10. 78.51/2	2.0	3.23	--do--	--do-- Śrī Sāmanta-deva (Pl.XVI.15)
11. 78.51/3	1.9	3.13	--do--	--do-- [Śrī] Sāmanta-deva
12. 78.51/4	1.9	3.0	--do--	--do-- Śrī Sāmanta-[deva]

II. KANGRA FORT HOARD

A hoard of silver coins was found in the Kangra fort some time in 1979. The exact content of the hoard is not known. Only 66 coins of the hoard could fall into the hands of the State Museum, Shimla (Accession No. 79.113).

No.	Size	Weight	Obverse	Reverse
1.	2.0	3.21	Horseman to right holding a long lance in the right hand; letter <i>bhi</i> in the	Couchant bull to left; above Śrī Sāmantadeva

No.	Size	Weight	Obverse	Reverse	
			Sārdā script behind the upraised right hand. Traces of Bactrian legend in front of the horse's fore-legs.		
2.	1.5	3.3	--do--	As before	
3.	1.9	3.15	--do--	--do--	
4.	1.9	3.13	--do--	--do--	(Pl.XVII.1)
5.	1.9	3.16	--do--	--do--	
6.	1.9	3.15	--do--	--do--	
7.	1.9	3.9	--do--	--do--	
8.	1.9	3.22	--do--	--do--	
9.	1.9	3.12	--do--	--do--	(Pl.XVII.2)
10.	2.0	2.8	--do--	--do--	
11.	1.9	3.8	--do--	--do--	
12.	1.9	3.7	--do--	--do--	
13.	1.9	3.15	--do--	--do--	
14.	1.9	3.13	As above but the Bactrian legend not visible.	--do--	(Pl.XVII.3)
15.	1.9	3.14	--do--	--do--	
16.	1.9	3.16	--do--	--do--	
17.	1.9	3.12	--do--	--do--	(Pl.XVII.4)
18.	2.0	3.15	--do--	--do--	
19.	1.9	3.16	--do--	--do--	
20.	1.9	3.4	--do--	--do--	(Pl.XVII.5)
21.	1.9	3.23	--do--	--do--	
22.	2.1	3.4	--do--	--do--	
23.	1.9	3.90	--do--	--do--	
24.	1.9	3.17	--do--	--do--	
25.	1.9	3.135	--do--	--do--	
26.	1.9	3.15	--do--	--do--	
27.	1.9	3.17	--do--	--do--	
28.	2.0	3.17	--do--	--do--	
29.	2.0	3.3	--do--	--do--	

No.	Size	Weight	Obverse	Reverse	
30.	1.9	3.115	As before	As before	
31.	1.9	3.22	--do--	--do--	(Pl.XVII.6)
32.	1.9	3.18	--do--	--do--	
33.	1.9	3.7	--do--	--do--	
34.	1.9	3.13	--do--	--do--	(Pl.XVII.7)
35.	1.8	3.15	--do--	--do--	
36.	1.9	3.90	--do--	--do--	
37.	1.9	3.15	--do--	--do--	(Pl.XVII.8)
38.	1.9	2.88	--do--	--do--	
39.	1.9	3.14	--do--	--do--	
40.	1.9	3.15	--do--	--do--	(Pl.XVII.9)
41.	1.9	3.2	--do--	--do--	
42.	2.0	3.11	--do--	--do--	
43.	1.9	3.15	--do--	--do--	(Pl.XVII.10)
44.	1.9	3.4	--do--	--do--	
45.	1.9	3.5	--do--	--do--	
46.	1.9	3.7	--do--	--do--	
47.	1.9	3.6	--do--	--do--	[Śrī] Sāmāntadeva
48.	2.0	3.16	--do--	--do--	Śrī Sāmānt[deva]
49.	1.9	3.185	--do--	--do--	(Śrī Sāmānta[deva])
50.	1.9	3.165	--do--	--do--	(Śrī Sāmānta)
51.	1.9	3.80	--do--	--do--	[Śrī Sā]mānta- de[va]
52.	2.0	3.19	--do--	--do--	[Sā]māntadeva (Pl.XVII.11)
53.	2.0	3.49	--do--	--do--	Śrī Sāmānta[deva] (Pl.XVII.12)
54.	2.0	2.8	--do--	--do--	[Śrī] Sāmānta- [deva]
55.	1.9	3.11	--do--	--do--	Śrī Sāmānta[deva]
56.	1.9	3.15	--do--	--do--	Śrī Sāmānta[deva]
57.	1.8	3.0	--do--	--do--	[Śrī] Sāmāntadeva (Pl.XVII.13)
58.	1.8	3.15	--do--	--do--	Śrī Sāmāntade[va]
59.	1.9	3.15	--do--	--do--	Śrī Sāmāntadeva
60.	1.9	3.15	--do--	--do--	

No.	Size	Weight	Obverse	Reverse
61.	1.9	3.155	As before	As before (Pl.XVII.14)
62.	2.0	2.97	--do--	--do-- Śrī Sāmāntade[va]
63.	1.9	3.1	--do--	--do-- Śrī Sāmāntadeva
64.	1.9	3.7	--do--	--do-- Śrī Sāmāntadeva
65.	1.9	2.91	--do--	--do-- Śrī Sāma (Pl.XVII.15)
66.	1.9	3.2	--do--	--do-- [Śrī] Sāmāntadeva

In 1979, two lots of 27 and 51 billon coins of Horseman/Bull type were purchased by Shimla Museum (Accession nos. 79.4 and 79.107) at Una. Both the lots were found in all probability in that area. Both the lots are not exclusive of the coins of the Shāhīs. They include coins of other series but of the same type.

The first lot (Accession no. 79.4), contains only three coins (1-3) which may be attributed to the Shāhīs of Ohind, 5 coins are attributed here to Śrī Chāhāḍadeva; (4-8), 4 coins to Śrī Madanapāla (9-12); 1 coin bears the name *sri la* (13); 1 coin belongs to Mahipāla (No.14); 1 coin to Muhammad bin Sām (No.15), 1 coin to Yildiz (No. 16); 7 coins to Samṣuddin Iltutmish (Nos. 17-23); 1 coin to Al-Hasan Garlagh of Sindh and the remaining three do not disclose any legend on either side.

The second lot (Accession No. 79.107) has 35 coins which may be attributed to the Shāhīs of Ohind (Nos. 1-35); six coins belong to Chāhāḍadeva (Nos. 36-41); 1 coin of Ajayadeva, (No. 42); 4 coins to Someśvara (Nos. 43-46); 1 coin to Śrī Ra (?) (No. 47); 1 coin to Madanpāla (No. 48); 1 coin shows the letter *da* only on the obverse (No. 49) and the other Śrī Pi (No. 50). The attribution of the remaining one coin (No. 51) is uncertain.

Both the lots taken together, are very much important from the point of their contents for the history.

No.	Size	Weight	Obverse	Reverse
Lot No. 1 (Accession No. 79.4)				
SHĀHĪS OF OHIND				
1.	1.9	3.13	Horseman to right holding a long lance in the right hand; letter <i>bhī</i> behind the upraised right hand.	Couchant bull to left; above <i>mantadeva</i> (Pl.XVIII.1)
2.	1.6	3.22	--do-- no letter	--do-- <i>ntadeva</i> (Pl.XVIII.2)
3.	1.8	3.2	--do--	--do-- <i>nta[de]</i> (Pl.XVIII.3)

No.	Size	Weight	Obverse	Reverse
CHĀHADADEVA				
4.	1.9	3.2	As before; Śrī Chā on left and ha on right	As before [Sā]manta (Pl.XVIII.4)
5.	1.9	3.4	--do-- on left Śrī Chā	--do-- Sāmantadeva (Pl.XVIII.5)
6.	1.6	3.36	--do-- Si on left ha on right	--do-- ntada (Pl.XVIII.6)
7.	1.7	3.16	--do-- ha on right	--do-- Sāmanta (Pl.XVIII.7)
8.	1.7	3.66	--do--	--do-- ntade (Pl.XVIII.8)
MADANAPĀLA				
9.	1.9	3.60	As above; ma on left and da on right	As above; mantadeva (Pl.XVIII.9)
10.	1.9	3.15	--do--	--do-- Sāmantadeva (Pl.XVIII.10)
11.	1.9	3.23	--do-- on right da.	--do-- manta (Pl.XVIII.11)
12.	1.8	3.40	--do-- ma on left da on right.	--do-- [Śrī] sāmantadeva (Pl.XVIII.12)
ŚRĪ LA (?)				
13.	1.9	3.15	--do-- but la on right	--do-- Sā[manta] (Pl.XVIII.13)
MAHĪPĀLA				
14.	1.8	3.39	--do-- but no letters	--do-- above Maha[--] (Pl.XVIII.14)
MUHAMMAD BIN SĀM				
15.	1.8	3.5	--do-- letter not clear.	--do-- above Śrī Maha (Pl.XVIII.15)
TAJUDDIN YILDIZ				
16.	1.8	3.26	--do-- 'letter not clear	السلطان العظيم ابو الفتح يلدز (Pl.XIX.1)

No.	Size	Weight	Obverse	Reverse
SHAMSUDDIN ILTUTMISH				
17.	1.8	3.22	As before <i>Kha</i> and left; <i>lifa</i> on right	As before [A] <i>mira li</i> [ma] (Pl.XIX.2)
18.	1.6	3.61	--do-- <i>mīra</i> before the horse.	--do-- above <i>Khalī[fa]</i> (Pl.XIX.3)
19.	1.6	3.90	--do--	--do-- but upper portion off the flan. (Pl.XIX.4)
20.	1.7	3.47	--do-- but <i>Śrī</i> on left and <i>ha</i> on right	--do-- around <i>Suritāṇa Śrī sa[ma]</i> (Pl.XIX.5)
21.	1.6	3.41	--do-- but letters not clear	--do-- above [<i>Śrī</i>] <i>samasadina</i> . (Pl.XIX.6)
22.	1.9	2.7	--do-- <i>Śrī</i> on left	--do-- <i>Suritāṇa Śrī</i> (Pl.XIX.7)
23.	1.7	3.4	--do-- no letters	شمش (لنیا) ولدين ابو (لظفر) (۱) لشمش السلطان (Pl.XIX.8)
AL-HASAN QARLAGH				
24.	1.6	2.92	--do-- no letters	As coin No.1. above <i>karala</i> (Pl.XIX.9)
UNCERTAIN				
25.	1.8	3.2	--do-- traces of letters before the horse	--do-- legend off the flan (Pl.XIX.10)
26.	1.7	3.26	--do-- no trace of letters	--do-- (Pl.XIX.11)
27.	1.6	3.53	--do--	--do-- (Pl.XIX.12)
Lot No. II. Accession No. 79.107				
SHĀHĪS OF OHIND				
1.	2.0	3.0	Horseman to right holding a long lance in right hand;	Couchant bull to left; above <i>Śrī Sāmantadeva</i> .

No.	Size	Weight	Obverse	Reverse
			letter <i>bhī</i> behind the upraised right hand; a star on the right above the head of the horse.	
2.	1.9	3.12	--do--	As before (Pl.XIX.13)
3.	1.9	3.3	--do--	--do--
4.	1.9	3.18	--do-- traces of Bactrian legend in front of the horse	--do--
5.	1.9	3.1	--do-- but no Bactrian legend	--do--
6.	1.9	3.17	--do--	--do--
7.	1.9	3.4	--do--	--do-- <i>Śrī Sāmanta[de]va</i> ,
8.	1.8	3.0	--do-- [<i>bhī</i>]	--do-- <i>Śrī Sāmantade[va]</i>
9.	1.9	3.5	--do-- <i>bhī</i>	--do-- <i>Śrī Sāmanta[deva]</i>
10.	1.9	3.2	--do--	--do-- <i>Śrī Sāmanta[deva]</i>
11.	1.9	3.18	--do--	--do-- [<i>Śrī</i>] <i>Sāmanta-</i> <i>[deva]</i>
12.	1.9	3.13	--do-- [<i>bhī</i>]	--do-- <i>Śrī Sāmanta-</i> <i>[deva]</i>
13.	1.9	3.17	--do-- [<i>bhī</i>]	--do-- <i>Śrī Sāmanta</i>
14.	1.9	3.12	--do-- <i>bhī</i>	--do-- [<i>Śrī</i>] <i>Sāmanta</i> <i>[deva]</i> (Pl.XIX.14)
15.	1.9	2.91	--do--	--do-- [<i>Śrī</i>] <i>Sāmantadeva</i>
16.	1.9	3.14	--do-- <i>bhī</i> traces of Bactrian legend before the horse.	--do-- [<i>Śrī</i>] <i>Sāmantadeva</i>
17.	1.9	3.5	--do-- <i>bhī</i> ; no trace of Bactrian legend	--do-- <i>Śrī Sāmanta[deva]</i>
18.	1.9	3.11	--do--	--do-- <i>Śrī Sāmantadeva</i>
19.	2.0	3.5	--do--	--do-- Symbol on rump; <i>Śrī Sāmantade[va]</i>
20.	1.9	3.0	--do--	--do-- [<i>Sāmanta</i>] (Pl.XX.1)
21.	1.8	3.6	--do--	--do-- no symbol; <i>Śrī Sāmanta</i>
22.	1.9	3.1	--do-- [<i>bhī</i>]	--do-- <i>Śrī Sāmanta[deva]</i>
23.	1.8	3.12	--do-- [<i>bhī</i>]	--do-- <i>Śrī Sāmantadeva</i>

No.	Size	Weight	Obverse	Reverse
24.	1.9	3.15	As before $\bar{bh}\bar{i}$	As before $\acute{S}r\bar{i}$ $\bar{S}\bar{a}manta$
25.	1.8	3.14	--do-- $[bh\bar{i}]$	--do-- $\acute{S}r\bar{i}$ $\bar{S}\bar{a}ma$
26.	1.9	3.1	--do-- $[bh\bar{i}]$	--do-- $\acute{S}r\bar{i}$ $\bar{S}\bar{a}manta[deva]$
27.	1.8	3.12	--do-- $[bh\bar{i}]$	--do-- $[manta]$
28.	1.8	3.17	--do-- $[bh\bar{i}]$	--do-- $[\acute{S}r\bar{i}$ $\bar{S}\bar{a}manta]$
29.	1.8	3.15	--do-- letter blurred	--do-- $[\acute{S}r\bar{i}$ $\bar{S}\bar{a}manta]$
30.	1.8	3.15	--do-- letter blurred	--do-- $[\acute{S}r\bar{i}$ $\bar{S}\bar{a}manta]$
31.	1.8	3.33	--do-- upper portion off the flan	--do-- legend off the flan
32.	1.8	3.0	--do-- no letter visible	--do-- $[\acute{S}r\bar{i}]$ $\bar{S}\bar{a}ma[nta]$
33.	1.7	3.17	--do-- upper portion off the flan	--do-- legend off the flan
34.	1.8	3.2	--do-- upper portion off the flan	--do-- $[\acute{S}r\bar{i}]$ $\bar{S}\bar{a}ma[nta]$
35.	1.7	3.205	--do-- no letter visible	--do-- $\acute{S}r\bar{i}$ $\bar{S}\bar{a}manta$

CHĀHAḌA DEVA

36.	1.8	3.34	--do-- on left $[Ch\bar{a}]$ on right $[haḍadeva]$	--do-- below the head A (Pl.XX.2)
37.	1.8	3.38	--do-- on left $\acute{S}r\bar{i}$ $Ch\bar{a}$	--do-- above $\acute{S}r\bar{i}$ $\bar{S}\bar{a}ma$ followed by an undeciphered letter. (Pl.XX.3)
38.	1.8	3.38	--do-- on left $Ch\bar{a}$	--do-- above $\bar{S}\bar{a}ma$ [-] (Pl.XX.4)
39.	1.8	3.6	--do-- on left $[\acute{S}r\bar{i}]$ $Ch\bar{a}$ on right ha	--do-- $\acute{S}r\bar{i}$ $\bar{S}\bar{a}ma[-]$ (Pl.XX.5)
40.	1.8	3.39	--do-- on left $\acute{S}r\bar{i}$ $Ch\bar{a}$	--do-- $[\bar{S}\bar{a}]manta[deva]$ (Pl.XX.6)
41.	1.8	3.54	--do-- on left $[\acute{S}r\bar{i}]$ $Ch\bar{a}$	--do-- legend off the flan.

AJAYA DEVA



42.	1.9	3.12	--do-- on left A; on right $[ja]$ $yade$ $[va]$	--do-- $\acute{S}r\bar{i}$ $\bar{S}\bar{a}manta[deva]$ (Pl.XX.7)
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No.	Size	Weight	Obverse	Reverse
SOMEŚVARA				
43.	1.8	3.27	As before [Śrī] So on left [ma] on right	As before Sāmantadeva (Pl.XX.8)
44.	1.8	3.44	--do-- on left So on right [ma]	--do-- Sāmanta (Pl.XX.9)
45.	1.9	3.5	--do-- [Śrī] So on left [ma] on right	--do-- [Śrī] Sāma (Pl.XX.10)
46.	1.8	3.27	--do-- [Śrī] on left Sa on right	--do-- [Sāmantadeva] (Pl.XX.11)
ŚRĪ RA [----]				
47.	1.9	3.4	--do-- on left Śrī Ra; right obliterated	--do-- near the mouth asa[-] (Pl.XX.12)
MADANAPĀLA				
48.	1.8	3.4	--do-- on right dana	--do-- around Mādhava śrī [sāma] (Pl.XX.13)
49.	1.9	3.35	--do-- on left [ma]; on right da	--do-- [sāmanta] (Pl.XX.14)
ŚRĪ PĪ[PALA]				
50.	1.8	3.29	--do-- on left [Śrī] Pī	--do-- [mantadeva] (Pl.XX.15)
UNCERTAIN				
51.	1.8	3.37	--do-- (letters not visible)	--do-- Sāmantadeva

III. NALAGARH HOARD

In 1977, when Shri Hari Ram Gupta, an employee of the Himachal Pradesh State Electricity Board discovered a hoard of 365 copper coins and two broken pieces of coins while he was having the foundation ditch excavated for the construction of his own house at Nalagarh town, in the district of Solan which

lies near the fertile tract adjoining the Punjab plains. The coins were later acquired by the State Museum, Shimla. (Accession No. 77.159).

No.	Size	Weight	Obverse	Reverse
			Horseman holding penon; on top left letter <i>bhī</i>	Couchant bull to left; symbol on rump; above legend <i>Śrī Sāmantadeva.</i>
				
1.	1.6	3.1	--do-- [<i>bhī</i>]	--do-- [<i>Sāmanta</i>]
2.	1.6	3.1	--do-- [<i>bhī</i>]	--do-- legend off
3.	1.8	3.1	--do-- [<i>bhī</i>]	--do-- <i>Sāmanta</i>
4.	1.7	3.1	--do-- [-]	--do-- [<i>Śrī</i>] <i>Sāma</i>
5.	1.8	3.1	--do-- <i>bhī</i>	--do-- <i>Sāmantadeva</i>
6.	1.8	3.1	--do-- [<i>bhī</i>]	--do-- Leg. traces.
7.	1.8	3.1	--do-- [-]	--do-- --do--
8.	1.8	3.1	--do-- <i>bhī</i>	--do-- <i>Sāmanta</i>
9.	1.7	3.1	--do-- [<i>bhī</i>]	--do-- <i>Sāma[nta]de</i>
10.	1.8	3.1	--do-- [<i>bhī</i>]	--do-- [<i>Śrī</i>] <i>Sāmanta</i>
11.	1.7	3.1	--do-- [<i>bhī</i>]	--do-- [<i>Śrī</i>] <i>Sāmanta</i>
12.	1.7	3.1	--do-- [-]	--do-- Leg. traces
13.	1.7	3.1	--do-- [-]	--do-- [<i>Śrī</i>] <i>Sāma[nta]</i>
14.	1.8	3.1	--do-- [<i>bhī</i>]	--do-- Leg. traces.
15.	1.8	3.1	--do-- [-]	--do-- [<i>Sāma</i>]
16.	1.8	3.1	--do-- [-]	--do-- Leg. traces.
17.	1.8	3.1	--do-- [-]	--do-- [<i>Sāmanta</i>]
18.	1.7	3.1	--do-- <i>bhī</i>	--do-- [<i>Śrī</i>] <i>Sāma</i>
19.	1.7	3.1	--do-- [<i>bhī</i>]	--do-- leg. traces.
20.	1.8	3.1	--do-- [<i>bhī</i>]	--do-- <i>Sāmanta</i>
21.	1.8	3.1	--do-- [-]	--do-- [<i>Sā</i>] <i>manta</i>

No.	Size	Weight	Obverse	Reverse
22.	1.8	3.1	As before [-]	As before [Sāma]nta
23.	1.8	3.1	--do-- [-]	--do-- Sāmanta
24.	1.8	3.1	--do-- bhī	--do-- leg. traces.
25.	1.8	3.1	--do-- [bhī]	--do-- [Sāmanta]
26.	1.8	3.1	--do-- [bhī]	--do-- manta [de]
27.	1.7	3.1	--do-- [-]	--do-- [Sāmanta]
28.	1.7	3.1	--do-- [-]	--do-- [Sāma]
29.	1.7	3.1	--do-- [bhī]	--do-- [Śrī Sāmanta]
30.	1.7	3.1	--do-- [-]	--do-- Leg. off the flan.
31.	1.7	3.1	--do-- [-]	--do-- --do--
32.	1.7	3.1	--do-- [-]	--do-- manta
33.	1.8	3.1	--do-- [-]	--do-- Leg. traces.
34.	1.8	3.1	--do-- bhī	--do-- [Śrī Sāma] (Pl.XXI.1)
35.	1.8	3.1	--do-- [bhī]	--do-- Leg. off the flan (Pl.XXI.2)
36.	1.9	3.1	--do-- [bhī]blurred	--do-- Leg. traces.
37.	1.8	3.1	--do-- bhī	--do--
38.	1.8	3.1	--do-- [-]	--do-- mantade
39.	1.8	3.1	--do-- [bhī]	--do-- Śrī Sā[ma]
40.	1.8	3.1	--do-- [bhī]	--do-- [Sāmanta]
41.	1.7	3.1	--do-- [bhī]	--do-- [Sāmanta]
42.	1.9	3.1	--do-- [-]	--do-- Leg. off the flan.
43.	1.7	3.1	--do-- [bhī]	--do-- [Sāmanta]
44.	1.7	3.1	--do-- [bhī]	--do-- Sāmanta
45.	1.7	3.1	--do-- [bhī] blurred	--do-- Leg. traces.
46.	1.7	3.1	--do-- [-]	--do-- Sāma
47.	1.7	3.1	--do-- [bhī] blurred	--do-- Sāmanta
48.	1.7	3.1	--do-- [bhī]	--do-- Leg. traces.
49.	1.7	3.1	--do-- bhī	--do-- Sāmanta
50.	1.7	3.1	--do-- [-]	--do-- mantadeva

No.	Size	Weight	Obverse	Reverse
51.	1.7	3.1	As before [-]	As before Leg. traces
52.	1.8	3.1	--do-- [-]	--do--
53.	1.7	3.1	--do-- [bhī]	--do-- [Śrī sā]
54.	1.7	3.1	--do-- [-]	--do-- [manta]
55.	1.8	3.1	--do-- [-]	--do-- [Sā]ma
56.	1.8	3.1	--do-- [bhī]	--do-- nta
57.	1.8	3.1	--do-- [-]	--do-- Leg. traces.
58.	1.8	3.1	--do-- [-]	--do-- Śrī Sāmanta
59.	1.8	3.1	--do-- [-]	--do-- [Śrī] Sāmanta
60.	1.8	3.1	--do-- [-]	--do-- [Sāmanta]
61.	1.8	3.1	--do-- [bhī]	--do-- Leg. traces.
62.	1.7	3.1	--do-- [-]	--do--
63.	1.8	3.1	--do-- [-]	--do-- Sāma
64.	1.9	3.1	--do-- [-]	--do-- [Sāmanta]
65.	1.8	3.1	--do-- [bhī]	--do-- Leg. traces.
66.	1.7	3.1	--do-- [bhī]	--do--
67.	1.8	3.1	--do-- [-]	--do--
68.	1.7	3.1	--do-- [bhī]	--do-- Sāma[nta]
69.	1.8	3.1	--do-- [bhī]	--do-- [Śrī] Sāma
70.	1.7	3.1	--do-- [bhī]	--do-- Sāma
71.	1.8	3.1	--do-- [bhī]	--do-- Śrī Sāma (Pl.XXL3)
72.	1.8	3.1	--do-- [-]	--do-- [Śrī] Sāmanta
73.	1.8	3.1	--do-- [-]	--do-- Leg. traces.
74.	1.8	3.1	--do-- [-]	--do-- Sāma
75.	1.9	3.1	--do-- [-]	--do-- Sāmanta[de]
76.	1.8	3.1	--do-- [-]	--do-- Sāmanta (Pl.XXIA)
77.	1.8	3.1	--do-- [bhī]	--do-- Sāmantadeva
78.	1.8	3.1	--do-- [-]	--do-- Sāmanta
79.	1.9	3.1	--do-- [-]	--do-- Sāmantadeva
80.	1.8	3.1	--do-- bhī	--do-- Leg. blurred.
81.	1.8	3.1	--do-- bhī	--do-- Sāmanta

No.	Size	Weight	Obverse	Reverse
82.	1.8	3.1	As before <i>bhī</i>	As before Leg. traces
83.	1.8	3.1	--do-- [-]	--do-- <i>mantadeva</i>
84.	1.8	3.1	--do-- [-]	--do-- <i>Sāmanta</i>
85.	1.9	3.1	--do-- [-]	--do-- Leg. off the flan
86.	1.9	3.1	--do-- [<i>bhī</i>]	--do-- Leg. traces
87.	1.8	3.1	--do-- <i>bhī</i>	--do--
88.	1.9	3.1	--do-- [<i>bhī</i>]	--do-- <i>Sāmanta</i>
89.	1.9	3.1	--do-- [<i>bhī</i>]	--do-- <i>mantadeva</i>
90.	1.9	3.1	--do-- [-]	--do-- Leg. traces.
91.	1.8	3.1	--do-- [-]	--do-- [<i>manta</i>]
92.	1.8	3.1	--do-- [-]	--do-- <i>manta</i>
93.	1.8	3.1	--do-- [<i>bhī</i>]	--do-- [<i>manta</i>] (Pl.XXI.5)
94.	1.6	3.1	--do-- [<i>bhī</i>]	--do-- <i>Sāmanta</i>
95.	1.7	3.1	--do-- <i>bhī</i>	--do-- [<i>Śrī Sāmanta</i>]
96.	1.8	3.1	--do-- [<i>bhī</i>]	--do-- <i>Sāmanta[de]</i>
97.	1.9	3.1	--do-- [<i>bhī</i>]	--do-- <i>Sāma</i>
98.	1.7	3.1	--do-- [<i>bhī</i>]	--do-- leg. traces.
99.	1.8	3.1	--do-- [-]	--do-- [<i>Sāmanta</i>]
100.	1.8	3.1	--do-- [-]	--do-- leg. blurred (Pl.XXI.6)
101.	1.7	3.1	--do-- [-]	--do-- <i>Śrī Sā</i>
102.	1.8	3.0	--do-- [-]	--do-- <i>Śrī Sāma[nta]</i>
103.	1.8	3.0	--do-- [<i>bhī</i>]	--do-- [<i>Sā</i>] <i>manta</i>
104.	1.8	3.0	--do-- <i>bhī</i> (traces)	--do-- Leg. traces.
105.	1.8	2.7	--do-- [-]	--do-- <i>Sāmanta</i>
106.	1.8	2.7	--do-- [-]	--do-- leg. traces.
107.	1.8	2.7	--do-- [<i>bhī</i>]	--do-- [<i>Sāmanta</i>]
108.	1.8	2.7	--do-- [<i>bhī</i>]	--do-- <i>Sāmanta</i>
109.	1.7	2.7	--do-- [<i>bhī</i>]	--do-- <i>Śrī Sāma</i>
110.	1.8	2.7	--do-- [<i>bhī</i>]	--do-- [<i>Śrī Sāma</i>]
111.	1.7	2.7	--do-- <i>bhī</i>	--do-- <i>Sāma</i>
112.	1.7	2.7	--do-- [-]	--do-- Leg. traces.

No.	Size	Weight	Obverse	Reverse
113.	1.7	2.7	As before <i>bhī</i>	As above <i>Sāmanta</i>
114.	1.8	2.7	--do-- [<i>bhī</i>]	--do-- <i>Śrī Sāmanta</i>
115.	1.8	2.7	--do-- [-]	--do-- [<i>Sāmanta</i>]
116.	1.8	2.7	--do-- [-]	--do-- <i>Śrī Sāma</i>
117.	1.7	2.7	--do-- [<i>bhī</i>]	--do-- Leg. obliterated
118.	1.8	2.7	--do-- <i>bhī</i>	--do-- <i>Śrī Sāmanta</i> (Pl.XXI.7)
119.	1.8	2.7	--do-- [<i>bhī</i>]	--do-- leg. traces.
120.	1.7	2.7	--do-- [-]	--do-- <i>Śrī Sāmanta</i>
121.	1.7	2.7	--do-- [-]	--do-- <i>Śrī Sāmanta</i>
122.	1.8	2.3	--do-- [-]	--do-- <i>Śrī Sāma</i>
123.	1.8	3.0	--do-- [<i>bhī</i>]	--do-- [<i>Śrī</i>] <i>Sāmanta</i>
124.	1.8	3.0	--do-- [-]	--do-- [<i>Sāmanta</i>]
125.	1.9	3.0	--do-- [-]	--do-- Leg. blurred
126.	1.8	3.0	--do-- [-]	--do-- [<i>Sāma</i>]
127.	1.8	3.0	--do-- [-]	--do-- <i>Sāmanta</i>
128.	1.8	3.0	--do-- [<i>bhī</i>]	--do-- Leg. traces. (Pl.XXI.8)
129.	1.8	3.0	--do-- [-]	--do-- ———— (Pl.XXI.9)
130.	1.8	3.0	--do-- [<i>bhī</i>]	--do-- <i>Sāma[nta]</i>
131.	1.8	3.0	--do-- [<i>bhī</i>]	--do-- Leg. traces.
132.	1.7	3.0	--do-- <i>bhī</i>	--do-- [<i>nta</i>]
133.	1.8	3.0	--do-- [-]	--do-- Leg. traces.
134.	1.9	3.0	--do-- [-]	--do--
135.	1.8	3.0	--do-- [-]	--do-- [<i>Śrī Sāmanta</i>]
136.	1.9	3.0	--do-- [<i>bhī</i>]	--do-- <i>Sāmanta</i>
137.	1.8	3.0	--do-- [<i>bhī</i>]	--do-- [<i>Śrī Sā</i>]
138.	1.7	3.0	--do-- [-]	--do-- Leg. off the flan
139.	1.8	3.0	--do-- [<i>bhī</i>]	--do-- <i>mantadeva</i>
140.	1.8	3.0	--do-- [-]	--do-- [<i>Sāma</i>]
141.	1.8	3.0	--do-- [-]	--do-- <i>Sāma[nta]</i>
142.	1.8	3.0	--do-- [<i>bhī</i>]	--do-- <i>manta</i>
143.	1.8	3.0	--do-- [<i>bhī</i>]	--do-- Leg. traces

No.	Size	Weight	Obverse	Reverse
144.	1.7	3.0	As before <i>bhī</i>	As before [<i>Sā</i>]manta (Pl.XXI.10)
145.	1.8	3.0	--do-- [-]	--do-- [<i>Śrī</i>] <i>Sāmanta</i> <i>deva</i>
146.	1.8	3.0	--do-- [<i>bhī</i>]	--do-- [<i>Śrī</i>] <i>Sāmanta</i>
147.	1.8	3.0	--do-- [<i>bhī</i>]	--do-- Leg. truncated.
148.	1.8	3.0	--do-- [<i>bhī</i>]	--do-- [<i>Sāmanta</i>]
149.	1.6	3.0	--do-- [-]	--do-- Leg. traces.
150.	1.8	3.0	--do-- [-]	--do-- <i>Sāmanta</i> .
151.	1.7	3.3	--do-- [<i>bhī</i>]	--do-- <i>Śrī Sāma</i> [nta]
152.	1.6	3.3	--do-- [-]	--do-- Leg. off the flan.
153.	1.8	3.2	--do-- [-]	--do-- Leg. traces.
154.	1.6	3.4	--do-- <i>bhī</i>	--do-- <i>Sāma</i>
155.	1.7	3.3	--do-- [-]	--do-- [<i>Śrī</i>] <i>Sāmanta</i>
156.	1.6	3.3	--do-- [-] blurred	--do-- Leg. traces.
157.	1.6	3.3	--do-- [<i>bhī</i>]	--do-- [<i>Sāmanta</i>]
158.	1.7	3.3	--do-- [<i>bhī</i>]	--do-- [<i>Sāmanta</i>]
159.	1.6	3.3	--do-- [-]	--do-- [<i>Śrī</i>] <i>Sāma</i>
160.	1.7	3.3	--do-- [<i>bhī</i>]	--do-- [<i>Sāmanta</i>]
161.	1.9	3.0	--do-- [<i>bhī</i>]	--do-- <i>Śrī Sāma</i>
162.	1.9	3.0	--do-- [-]	--do-- <i>Sāmanta</i> [<i>deva</i>]
163.	1.8	3.0	--do-- [<i>bhī</i>]	--do-- [<i>Śrī</i>] <i>Sāmanta</i>
164.	1.8	3.0	--do-- [<i>bhī</i>]	--do-- [<i>Sāma</i>] (Pl.XXI.11)
165.	1.8	3.0	--do-- <i>bhī</i>	--do-- [<i>Śrī</i>] <i>Sāmanta</i>
166.	1.8	3.0	--do-- [<i>bhī</i>]	--do-- [<i>Śrī</i>] <i>Sāmanta</i>
167.	1.8	3.0	--do-- [<i>bhī</i>]	--do-- <i>Śrī Sāmanta</i>
168.	1.8	3.0	--do-- [-]	--do-- Leg. traces.
169.	1.8	3.0	--do-- [<i>bhī</i>]	--do-- [<i>Śrī</i>] <i>Sāmanta</i>
170.	1.8	3.0	--do-- [<i>bhī</i>]	--do-- [<i>Sā</i>]manta
171.	1.8	3.0	--do-- [<i>bhī</i>]	--do-- [<i>Sāmanta</i>]
172.	1.7	2.7	--do-- [-]	--do-- [<i>Śrī</i>] <i>Sāma</i> [nta]
173.	1.9	3.0	--do-- [<i>bhī</i>] blurred	--do-- Leg. obliterated.

No.	Size	Weight	Obverse	Reverse
174.	1.8	3.0	As above <i>bhī</i>	As above Leg. traces
175.	1.8	3.0	--do-- [-]	--do-- <i>Sāmanta</i>
176.	1.8	3.0	--do-- <i>bhī</i>	--do-- Leg. traces.
177.	1.8	3.0	--do-- [<i>bhī</i>]	--do-- <i>Sāma[nta]</i>
178.	1.8	3.0	--do-- [<i>bhī</i>]	--do-- Leg. traces.
179.	1.8	3.0	--do-- <i>bhī</i>	--do-- [<i>Śrī Sāma</i>]
180.	1.8	3.0	--do-- <i>bhī</i>	--do-- [<i>Sā</i>]manta
181.	1.8	3.0	--do-- [-]	--do-- Leg. traces.
182.	1.8	3.0	--do-- <i>bhī</i>	--do-- <i>Śrī Sāmanta</i>
183.	1.8	3.0	--do-- [<i>bhī</i>]	--do-- <i>Śrī Sāma</i>
184.	1.8	3.0	--do-- <i>bhī</i>	--do-- Leg. traces.
185.	1.8	3.0	--do-- [<i>bhī</i>]	--do-- [<i>manta</i>]
186.	1.8	3.0	--do-- [<i>bhī</i>]	--do-- <i>Sāmanta</i>
187.	1.8	3.0	--do-- [-]	--do-- <i>Sāmanta[deva]</i>
188.	1.8	3.0	--do-- [<i>bhī</i>]	--do-- [<i>Śrī</i>] <i>Sāmanta</i>
189.	1.8	3.0	--do-- [<i>bhī</i>]	--do-- <i>Sāmanta</i>
190.	1.8	3.0	--do-- [<i>bhī</i>]	--do-- [<i>Śrī</i>] <i>Sāmanta</i>
191.	1.8	3.0	--do-- [<i>bhī</i>]	--do-- [<i>manta</i>]
192.	1.8	3.0	--do-- [-]	--do-- [<i>Śrī</i>] <i>Sāma</i>
193.	1.8	3.0	--do-- [<i>bhī</i>]	--do-- Leg. traces.
194.	1.8	3.0	--do-- [-]	--do--
195.	1.8	3.0	--do-- <i>bhī</i>	--do--
196.	1.7	3.0	--do-- [-]	--do--
197.	1.8	3.0	--do-- <i>bhī</i>	--do--
198.	1.8	3.0	--do-- [<i>bhī</i>]	--do-- [<i>mantadeva</i>]
199.	1.7	2.7	--do-- [-]	--do-- [<i>ntade</i>]
200.	1.7	2.7	--do-- [<i>bhī</i>]	--do-- [<i>manta</i>]
201.	1.7	2.7	--do-- [-]	--do-- Leg. traces.
202.	1.7	3.0	--do-- <i>bhī</i>	--do--
203.	1.8	3.0	--do-- [<i>bhī</i>]	--do-- <i>Śrī [Sāma]</i>
204.	1.8	3.0	--do-- [-]	--do-- [<i>Śrī</i>] <i>Sāma</i>
205.	1.8	3.0	--do-- [-]	--do-- Leg. traces.
206.	1.8	3.0	--do-- [-]	--do-- Obliterated

No.	Size	Weight	Obverse	Reverse
207.	1.8	3.0	As above <i>bhī</i>	As above Leg. traces.
208.	1.8	3.0	--do-- [-]	--do-- <i>Sāmanta</i>
209.	1.7	2.7	--do-- [-]	--do-- <i>Sāmanta[de]</i>
210.	1.8	2.7	--do-- [<i>bhī</i>]	--do-- [<i>Sāma</i>]
211.	1.8	2.7	--do-- [<i>bhī</i>]	--do-- [<i>Śrī</i>] <i>Sāmanta</i>
212.	1.7	2.7	--do-- [-]	--do-- <i>manta</i>
213.	1.7	2.7	--do-- <i>bhī</i>	--do-- <i>Sāmanta</i>
214.	1.7	2.7	--do-- [<i>bhī</i>]	--do-- [<i>Śrī</i>] <i>Sāmanta</i>
215.	1.7	2.7	--do-- [<i>bhī</i>]	--do-- <i>Sāmantade</i>
216.	1.7	2.7	--do-- [-]	--do-- Leg. traces.
217.	1.7	2.7	--do-- [<i>bhī</i>]	--do-- [<i>Śrī Sāma</i>]
218.	1.7	2.7	--do-- [<i>bhī</i>]	--do-- [<i>Sāmanta</i>]
219.	1.8	2.7	--do-- [-]	--do-- <i>Śrī Sa</i> (Pl.XXI.12)
220.	1.8	2.7	--do-- <i>bhī</i>	--do-- Leg. traces.
221.	1.8	2.7	--do-- [<i>bhī</i>]	--do-- Leg. traces.
222.	1.8	2.7	--do-- [<i>bhī</i>]	--do-- <i>Sāma[nta]</i>
223.	1.7	2.7	--do-- <i>bhī</i>	--do-- [<i>Śrī</i>] <i>Sāmanta</i>
224.	1.7	2.7	--do-- [-]	--do-- <i>Sāmanta</i>
225.	1.7	2.7	--do-- [-]	--do-- [<i>Sāma</i>]
226.	1.7	2.7	--do-- <i>bhī</i>	--do-- <i>mantade[va]</i> (Pl.XXI.13)
227.	1.7	2.7	--do-- <i>bhī</i>	--do-- [<i>Sāmanta</i>] (Pl.XXI.14)
228.	1.7	2.7	--do-- <i>bhī</i>	--do-- Leg. traces.
229.	1.7	2.7	--do-- [-]	--do-- [<i>Śrī</i>] <i>Sāmanta</i>
230.	1.8	3.3	--do-- <i>bhī</i>	--do-- <i>Sāmanta[deva]</i>
231.	1.7	2.7	--do-- [<i>bhī</i>]	--do-- <i>Sāmanta</i>
232.	1.7	3.2	--do-- [-]	--do-- [<i>Sāmanta</i>] (Pl.XXI.15)
233.	1.8	2.7	--do-- [-]	--do-- (<i>Śrī Sāmanta</i>)
234.	1.8	2.8	--do-- [<i>bhī</i>]	--do-- [<i>Śrī Sāmanta</i>]
235.	1.8	2.8	--do-- [<i>bhī</i>]	--do-- <i>Sāmanta</i>
236.	1.8	2.8	--do-- <i>bhī</i>	--do-- (Pl.XXI.16)
237.	1.7	2.8	--do-- <i>bhī</i>	--do-- [<i>Śrī</i>] <i>Sāma</i>

No.	Size	Weight	Obverse	Reverse
238.	1.7	2.8	As above [bhī]	As above Śrī Sāmanta
239.	1.8	2.8	--do-- [bhī]	--do-- Leg. obliterated
240.	1.7	2.8	--do-- [bhī]	--do-- Leg. traces.
241.	1.7	2.8	--do-- [bhī]	--do-- Sāmanta
242.	1.7	2.8	--do-- bhī	--do-- Śrī Sāma[nta]
243.	1.7	2.8	--do-- [-]	--do-- [Sāmanta]
244.	1.8	2.8	--do-- bhī	--do-- Sāmanta
245.	1.7	2.8	--do-- [bhī]	--do-- [Śrī] Sāma
246.	1.7	2.8	--do-- [bhī]	--do-- [Śrī Sāma]
247.	1.8	2.8	--do-- [bhī]	--do-- Leg. traces.
248.	1.7	2.8	--do-- [bhī]	--do-- [Sāmanta]
249.	1.8	2.8	--do-- bhī	--do-- [Śrī] Sāmanta
250.	1.7	2.8	--do-- bhī	--do-- [Sāmanta]
251.	1.8	2.8	--do-- [bhī]	--do-- Sāmanta
252.	1.7	2.8	--do-- [bhī]	--do-- [manta]
253.	1.8	2.8	--do-- [-]	--do-- Śrī Sāmanta
254.	1.8	2.8	--do-- [-] blurred	--do-- [Śrī Sā]
255.	1.7	2.8	--do-- [-]	--do-- Sāmanta
256.	1.8	2.8	--do-- [bhī]	--do-- [Śrī] Sāma
257.	1.9	2.8	--do-- [bhī]	--do-- Śrī Sāma[nta]
258.	1.7	2.8	--do-- [-]	--do-- Leg. obliterated
259.	1.7	2.8	--do-- [-]	--do-- manta
260.	1.7	2.8	--do-- [-]	--do-- [Śrī] Sāma[nta]
261.	1.7	2.8	--do-- bhī	--do-- [Śrī] Sāma
262.	1.7	2.8	--do-- [-]	--do-- [Sāma]nta
263.	1.7	2.8	--do-- [-]	--do-- Leg. obliterated
264.	1.7	2.8	--do-- [bhī]	--do-- Leg. traces.
265.	1.8	2.8	--do-- [-]	--do-- Leg. off the flan.
266.	1.6	2.6	--do-- [-]	--do-- Leg. traces.
267.	1.6	2.6	--do-- [bhī]	--do--
268.	1.6	2.6	--do-- bhī	--do-- [Śrī Sāma]
269.	1.7	2.6	--do-- [bhī]	--do-- [Śrī Sāma]

No.	Size	Weight	Obverse	Reverse
270.	1.6	2.6	As before [-]	As before <i>manta</i>
271.	1.7	2.6	--do-- <i>[bhī]</i>	--do-- <i>[Śrī Sāma]</i>
272.	1.7	2.6	--do-- [-]	--do-- Leg. obliterated
273.	1.7	2.6	--do-- [-]	--do-- <i>Sāmanta</i>
274.	1.6	2.6	--do-- <i>[bhī]</i>	--do-- Leg. off the flan
275.	1.6	2.6	--do-- <i>[bhī]</i>	--do-- Leg. traces.
276.	1.7	2.6	--do-- [-]	--do--
277.	1.7	2.6	--do-- [-]	--do-- <i>[Sā]mantadeva</i>
278.	1.6	2.6	--do-- [-]	--do-- <i>[Sāmanta]</i>
279.	1.7	2.6	--do-- [-]	--do-- Leg. traces.
280.	1.7	2.6	--do-- <i>[bhī]</i>	--do-- <i>Sāmanta</i>
281.	1.7	2.6	--do-- [-]	--do-- <i>[Sāmanta]</i>
282.	1.7	2.6	--do-- [-]	--do-- <i>Sāmanta</i>
283.	1.7	2.6	--do-- <i>[bhī]</i>	--do-- <i>Śrī Sāmanta</i>
284.	1.7	2.6	--do-- <i>[bhī]</i>	--do-- <i>mantade</i>
285.	1.7	2.6	--do-- [-]	--do-- <i>[Sāmanta]</i>
286.	1.7	2.6	--do-- <i>bhī</i>	--do-- <i>[Śrī] Sāmanta[de]</i>
287.	1.7	2.6	--do-- <i>[bhī]</i>	--do-- <i>Śrī Sāma[nta]</i>
288.	1.7	2.6	--do-- <i>[bhī]</i>	--do-- <i>[Śrī] Sā[ma]</i>
289.	1.7	2.6	--do-- [-]	--do-- Leg. traces.
290.	1.8	2.6	--do-- <i>[bhī]</i>	--do-- <i>[Śrī] Sāma[nta]</i>
291.	1.7	2.6	--do-- <i>bhī</i>	--do-- <i>[Sāma]</i>
292.	1.7	2.6	--do-- [-]	--do-- <i>Śrī Sāma[nta]</i>
293.	1.7	2.6	--do-- [-]	--do-- <i>[Śrī] Sāmanta</i>
294.	1.6	2.6	--do-- <i>bhī</i>	--do-- Leg. obliterated
295.	1.6	2.9	--do-- [-]	--do-- <i>[Sā]ma[nta]</i>
296.	1.7	2.9	--do-- [-]	--do-- <i>Sāma[nta]</i>
297.	1.7	2.9	--do-- <i>bhī</i>	--do-- <i>Sāmanta</i>
298.	1.6	2.9	--do-- [-]	--do-- Leg. traces.
299.	1.8	2.9	--do-- <i>bhī</i>	--do-- <i>Sāmanta</i>
300.	1.7	2.9	--do-- [-]	--do-- <i>[Śrī] Sāmanta</i>
301.	1.6	2.9	--do-- <i>[bhī]</i>	--do-- <i>Śrī Sāma[nta]</i>

No.	Size	Weight	Obverse	Reverse
302.	1.7	2.9	As above <i>bhī</i>	As above [<i>Sāmanta</i>]
303.	1.7	2.9	--do-- [<i>bhī</i>]	--do-- <i>Śrī Sāma</i>
304.	1.7	2.9	--do-- [-]	--do-- <i>Śrī Sāmanta</i>
305.	1.7	2.9	--do-- [<i>bhī</i>]	--do-- [<i>Sāmanta</i>]
306.	1.8	2.9	--do-- <i>bhī</i>	--do-- [<i>Śrī</i>] <i>Sāmanta</i>
307.	1.7	2.9	--do-- [-]	--do-- [<i>Sāma</i>] <i>nta</i>
308.	1.7	2.9	--do-- [<i>bhī</i>]	--do-- <i>Sāmanta</i> [<i>de</i>]
309.	1.7	2.9	--do-- [<i>bhī</i>]	--do-- Leg. traces.
310.	1.7	2.9	--do-- [<i>bhī</i>]	--do-- [<i>Śrī</i>] <i>Sāmanta</i>
311.	1.7	2.9	--do-- [-]	--do-- [<i>Śrī Sāma</i>]
312.	1.7	2.9	--do-- [<i>bhī</i>]	--do-- Leg. traces.
313.	1.7	2.9	--do-- [<i>bhī</i>]	--do-- <i>Sāmanta</i> <i>de</i>
314.	1.7	2.9	--do-- [-]	--do-- Leg. traces.
315.	1.7	2.9	--do-- [-]	--do-- [<i>Sāmanta</i>]
316.	1.6	2.9	--do-- <i>bhī</i>	--do-- [<i>manta</i>] (Pl.XXI.17)
317.	1.9	2.9	--do-- [<i>bhī</i>]	--do-- <i>Śrī Sāma</i>
318.	1.7	2.5	--do-- [-]	--do-- Leg. off the flan.
319.	1.7	2.5	--do-- [-]	--do-- [<i>Śrī Sā</i>]
320.	1.7	2.5	--do-- [-]	--do-- <i>Śrī Sāma</i> [<i>nta</i>]
321.	1.8	2.8	--do-- [<i>bhī</i>]	--do-- <i>Śrī Sāmanta</i> <i>de</i>
322.	1.7	2.5	--do-- [<i>bhī</i>]	--do-- <i>Sāma</i>
323.	1.7	2.5	--do-- [-]	--do-- [<i>Śrī</i>] <i>Sāma</i>
324.	1.7	2.5	--do-- [-]	--do-- Leg. off the flan
325.	1.7	2.5	--do-- <i>bhī</i>	--do-- [<i>Sāmanta</i>]
326.	1.7	2.5	--do-- <i>bhī</i>	--do-- <i>Sāmanta</i>
327.	1.7	2.5	--do-- [-]	--do-- [<i>Sāma</i>]
328.	1.7	2.7	--do-- [<i>bhī</i>]	--do-- [<i>Sāmanta</i>]
329.	1.7	2.5	--do-- <i>bhī</i>	--do-- <i>Sāmanta</i>
330.	1.7	2.5	--do-- <i>bhī</i>	--do-- <i>Sāmanta</i>
331.	1.7	2.5	--do-- [-]	--do-- Leg. obliterated
332.	1.7	2.5	--do-- [-]	--do--

No.	Size	Weight	Obverse	Reverse
333.	1.7	2.5	As before [-]	As before Leg. traces
334.	1.7	2.5	--do-- [-]	--do-- [Sāma]
335.	1.7	2.4	--do-- [bhī]	--do-- [Sāmanta]
336.	1.7	2.4	--do-- [-]	--do-- Sāma[nta]
337.	1.7	2.4	--do-- [bhī]	--do-- Leg. off the flan.
338.	1.6	2.4	--do-- [bhī]	--do-- Sāmantade
339.	1.7	2.4	--do-- [bhī]	--do-- manta
340.	1.7	2.4	--do-- [-]	--do-- Leg. traces.
341.	1.8	2.4	--do-- [-]	--do-- Sāmanta
342.	1.8	2.4	--do-- [bhī]	--do-- Leg. off the flan.
343.	1.7	2.4	--do-- [-]	--do-- [Śrī] Sāma
344.	1.7	3.3	--do-- [bhī]	--do-- Leg. obliterated
345.	1.7	3.4	--do-- [-]	--do-- [Śrī] Sāma]
346.	1.8	3.5	--do-- [bhī]	--do-- [Śrī] Sāma[nta]
347.	1.7	3.3	--do-- [bhī]	--do-- Sāmanta
348.	1.7	3.4	--do-- [-]	--do-- Sāmanta
349.	1.7	3.3	--do-- [bhī]	--do-- Leg. obliterated.
350.	1.9	3.3	--do-- [bhī] traces	--do-- [Śrī] Sāma
351.	1.6	3.3	--do-- [-]	--do-- Leg. traces
352.	1.6	3.2	--do-- [bhī]	--do-- Śrī Sāmanta
353.	1.6	3.5	--do-- [-]	--do-- Sāmanta
354.	1.6	3.3	--do-- [-]	--do-- [Śrī] Sāma]
355.	1.7	3.2	--do-- [-]	--do-- Leg. obliterated
356.	1.7	3.3	--do-- [-]	--do-- [Śrī] Sāmanta
357.	1.8	3.4	--do-- [bhī]	--do-- Sāmanta
358.	1.7	3.1	--do-- [-]	--do-- manta
359.	1.7	3.3	--do-- [-]	--do-- Leg. traces.
360.	1.7	3.3	--do-- [bhī]	--do-- Sāmantade
361.	1.6	3.9	--do-- [-]	--do-- Sāmanta
362.	1.6	3.3	--do-- [-]	--do-- Śrī Sāma[nta]
363.	1.8	3.1	--do-- [-]	--do-- [Sāmanta]

No.	Size	Weight	Obverse	Reverse
364.	1.6	3.3	As above [bhī]	As above Sāmanta

SRINAGAR (GARHWAL)

*365.	1.8	3.4	(شاه) برد (من) جه شری (مہارا)	نکر شری شہر ضرب
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(Pl. XXI. 18)

*This is a coin of Parduman Shāh of Srinagar (Garhwal) (AD 1784-1803). Most likely this coin has entered into this area, when AD. 1803 the Gorkha army of Nepal, in the reign of Girvan Yudha, had invaded this region. But its find with the Horseman/Bull type coin of early period, is somewhat strange. Most likely, the coin is a late intruder in the hoard.

COINS OF GHAZANAVID RULERS

The billon coins of the Ghaznavid rulers are known in Himachal Pradesh from Una region. The Shimla Museum has acquired from that area in 1979, the coins of these rulers in three lots: 3 coins (79.1); 27 coins (79.4) and 41 coins (79.106).

No.	Size	Weight	Obverse	Reverse
Lot. No. 79.106				
SHIHĀB-UD-DAULĀ MAUDUD (A.H. 432-441/ A.D. 1041-50)				
1.	1.8	3.50	عدل شهاب الدولة قصاب الملك ابو الفتح مودود	Couchant bull to left; above in Nāgarī letters Sri Samanta
2.	1.8	3.15	--do--	--do-- (Pl.XXI.19)
3.	1.8	3.13	--do--	--do--
4.	1.8	3.80	--do--	--do-- (Pl.XXI.20)
5.	1.8	3.90	--do--	--do-- (Pl.XXI.21)
AZZ-UD-DAULĀ ABDUR RASHĪD (A.H. 441-444)/ A.H. 1050-53				
6.	1.8	3.19	عدل عز الدولة و/زين الملك عبدالرشيد	--do--
7.	1.7	3.11	--do--	--do-- (Pl.XXI.22)
8.	1.7	3.19	--do--	--do--
9.	1.5	3.13	--do--	--do-- (Pl.XXI.23)
10.	1.7	3.11	--do--	--do--

No.	Size	Weight	Obverse	Reverse	
JAMĀL-UD-DAULĀ FARRUKHZĀD (A.H. 444-451)/ AD 1053-59)					
11.	1.8	3.60	عدل جمال الدولة ابو شجاع فرح زاد	--do--	
12.	1.8	3.10	--do--	--do--	
13.	1.7	3.60	--do--	--do--	(Pl.XXI.24)
14.	1.8	3.19	--do--	--do--	(Pl.XXII.1)
15.	1.6	3.10	--do--	--do--	(Pl.XXII.2)
16.	1.8	3.10	--do--	--do--	
NASIR-UD-DAULĀ IBRAHĪM (A.H. 451-492/ AD 1059-1099)					
Type I					
17.	1.8	3.15	عدل نصير الدولة و ظهير الملك ابراهيم	--do--	(Pl.XXII.3)
18.	1.7	3.21	--do--	--do--	(Pl.XXII.4)
19.	1.8	3.30	--do--	--do--	
20.	1.8	3.32	--do--	--do--	(Pl.XXII.5)
21.	1.8	3.13	--do--	--do--	
Type II					
22.	1.7	3.20	عدل السلطان المعظم ابو المظفر ابراهيم	--do--	(Pl.XXII.6)
23.	1.8	3.14	--do--	--do--	
24.	1.8	3.13	--do--	--do--	

No.	Size	Weight ¹	Obverse	Reverse	
25.	1.9	3.12	As before	As before	
26.	1.8	3.16	--do--	--do--	(Pl.XXII.7)
27.	1.6	3.19	--do--	--do--	(Pl.XXII.8)
28.	1.7	3.10	--do--	--do--	
29.	1.7	3.70	--do--	--do--	(Pl.XXII.9)
30.	1.7	3.10	--do--	--do--	(Pl.XXII.10)
31.	1.7	3.17	--do--	--do--	
32.	1.8	3.22	--do--	--do--	
33.	1.9	3.22	--do--	--do--	
34.	1.8	3.17	--do--	--do--	
35.	1.7	3.15	--do--	--do--	
36.	1.7	3.80	--do--	--do--	
37.	1.7	3.16	--do--	--do--	
38.	1.7	3.13	--do--	--do--	(Pl.XXII.11)
Type III					
39.	1.6	3.25	عدل السلطان الاعظم ابو المظفر ابراهيم	--do--	(Pl.XXII.12)
UNIDENTIFIABLE					
40.	1.7	3.165	Legend could not be identified	--do--	(Pl.XXII.13)
41.	1.7	3.16	--do--	--do--	(Pl.XXII.14)
Lot No. 79.108					
TĀJUDDAULĀ KHUSRŪ					
1.	1.9	3.27	السلطان الاعظم تاج الدوله خسرو ملك	Crude representa- tion of Couchant bull to left (only the upper portion); above Śrī Sam	(Pl.XXII.15)
2.	1.8	3.28	--do--	--do--	(Pl.XXII.16)

No.	Size	Weight	Obverse	Reverse
3.	1.8	3.23	As before	As before (Pl.XXII.17)
			SIRĀJUDDAULĀ KHUSRŪ	
4.	1.6	3.21	السلطان الاعظم سراج	Within circle of live and dots Crescut below it ملك خسرو
5.	1.7	3.11	--do--	--do-- (Pl.XXII.18)
6.	1.6	3.13	--do--	--do--
7.	1.7	3.23	--do--	--do--
8.	1.6	3.17	--do--	--do--
9.	1.7	3.22	--do--	--do-- (Pl.XXII.19)
10.	1.7	3.18	--do--	--do--
11.	1.6	3.20	--do--	--do--
12.	1.6	3.23	--do--	--do--
13.	1.7	3.23	--do--	--do-- (Pl.XXII.20)
14.	1.7	3.235	--do--	--do-- (Pl.XXII.21)
15.	1.6	3.38	--do--	--do--
16.	1.7	3.35	--do--	--do--
17.	1.7	3.36	--do--	--do-- (Pl.XXII.22)
18.	1.7	3.28	--do--	--do--
19.	1.7	3.38	--do--	--do--
20.	1.6	3.24	--do--	--do--
21.	1.7	3.29	--do--	--do--
22.	1.6	3.20	--do--	--do-- (Pl.XXII.23)
23.	1.7	3.23	--do--	--do--

Accession No. 79.1

1.	1.7	3.20	--do--	--do--
2.	1.6	3.32	--do--	--do--
3.	1.7	3.36	--do--	--do--

COINS OF KANGRA RULERS

AMBEDI HOARD

In 1977, when a pit was being dug for fixing up an electric pole on Mehore-Dhanote Road, at a distance of 15 kilometres from Mehore, a hoard of 510 copper coins was discovered by Shri Shashi Shekhar Gupta on the right side of the road, to the left of the local Śiva temple. The entire hoard is now in the State Museum, Shimla (Accession No. 78.30; 7840 and 7843).

No.	Size	Weight	Obverse	Reverse
ANONYMOUS (HORSEMAN/ BULL TYPE)				
1.	1.5	3.1	Horseman (crude)	Couchant bull to left (crude); no legend
2.	1.5	2.9	--do--	--do--
3.	1.5	3.95	--do--	--do-- (Pl.XXIII.1)
4.	1.5	2.8	--do--	--do--
5.	1.5	2.6	--do--	--do--
6.	1.5	2.7	--do--	--do--
7.	1.5	3.8	--do--	--do--
8.	1.6	2.9	--do--	--do--
9.	1.5	2.7	--do--	--do--
10.	1.6	3.1	--do--	--do--
11.	1.5	3.1	--do--	--do-- (Pl.XXIII.2)
12.	1.6	3.0	--do--	--do--
13.	1.5	2.8	--do--	--do--
14.	1.6	2.8	--do--	--do--
15.	1.5	2.7	--do--	--do--
16.	1.6	2.8	--do--	--do--
17.	1.5	3.0	--do--	--do--
18.	1.6	3.3	--do--	--do--
19.	1.5	3.2	--do--	--do--
20.	1.25	3.0	--do--	--do--
21.	1.5	2.7	--do--	--do--
22.	1.6	2.8	--do--	--do--
23.	1.6	3.1	--do--	--do--
24.	1.4	3.0	--do--	--do--
25.	1.5	3.0	--do--	--do--
26.	1.4	2.9	--do--	--do--

No.	Size	Weight	Obverse	Reverse
27.	1.5	2.98	As before	As before
28.	1.6	2.6	--do--	--do--
29.	1.6	2.15	--do--	--do--
30.	1.5	3.22	--do--	--do--
31.	1.5	3.12	--do--	--do--
32.	1.5	2.8	--do--	--do--
33.	1.5	3.3	--do--	--do--
34.	1.5	3.0	--do--	--do--
35.	1.5	3.2	--do--	--do--
36.	1.6	3.6	--do--	--do--
37.	1.5	3.0	--do--	--do--
38.	1.5	3.1	--do--	--do--
39.	1.5	3.5	--do--	--do--
40.	1.5	3.45	--do--	--do--
41.	1.6	3.12	--do--	--do--
42.	1.6	2.63	--do--	--do--
43.	1.6	2.25	--do--	--do--
44.	1.6	3.4	--do--	--do--
45.	1.6	3.275	--do--	--do--
46.	1.4	3.145	--do--	--do--
47.	1.6	2.203	--do--	--do--
48.	1.5	3.31	--do--	--do--
49.	1.7	3.146	--do--	--do--
50.	1.6	3.16	--do--	--do--
51.	1.5	2.75	--do--	--do--
52.	1.6	2.195	--do--	--do--
53.	1.6	3.113	--do--	--do--
54.	1.5	2.87	--do--	--do--
55.	1.6	3.175	--do--	--do--
56.	1.5	3.78	--do--	--do--
57.	1.6	2.197	--do--	--do--
58.	1.6	3.48	--do--	--do--
59.	1.6	3.363	--do--	--do--

(Pl.XXIII.3)

No.	Size	Weight	Obverse	Reverse
60.	1.5	3.77	As before	As before
61.	1.6	2.997	--do--	--do--
62.	1.6	2.633	--do--	--do--
63.	1.5	3.952	--do--	--do--
64.	1.6	3.342	--do--	--do--
65.	1.5	2.975	--do--	--do--
66.	1.6	3.289	--do--	--do--
67.	1.5	3.205	--do--	--do--
68.	1.5	3.75	--do--	--do--
69.	1.6	3.217	--do--	--do--
70.	1.5	2.937	--do--	--do--
71.	1.5	3.317	--do--	--do--
72.	1.6	3.98	--do--	--do--
73.	1.3	3.128	--do--	--do--
74.	1.6	3.73	--do--	--do--
75.	1.5	3.117	--do--	--do--
76.	1.4	3.43	--do--	--do--
77.	1.5	3.0	--do--	--do--
78.	1.5	2.4	--do--	--do--
79.	1.6	3.1	--do--	--do--
80.	1.6	3.3	--do--	--do--
81.	1.5	2.7	--do--	--do--
82.	1.5	3.1	--do--	--do--
83.	1.5	3.1	--do--	--do--
84.	1.5	2.8	--do--	--do--
85.	1.6	2.958	--do--	--do--
86.	1.6	3.2	--do--	--do--
87.	1.5	3.1	--do--	--do--
88.	1.6	3.3	--do--	--do--
89.	1.5	3.1	--do--	--do--
90.	1.5	3.45	--do--	--do--
91.	1.6	3.1	--do--	--do--
92.	1.6	3.1	--do--	--do--

(Pl. XXIII A)

No.	Size	Weight	Obverse	Reverse	
93.	1.5	2.8	As before	As before	
94.	1.6	2.8	--do--	--do--	
95.	1.5	2.9	--do--	--do--	
96.	1.5	3.1	--do--	--do--	
97.	1.5	3.3	--do--	--do--	
98.	1.5	3.95	--do--	--do--	
99.	1.5	3.2	--do--	--do--	
100.	1.6	3.1	--do--	--do--	
101.	1.6	2.9	--do--	--do--	(Pl.XXIII.5)
102.	1.5	2.7	--do--	--do--	(Pl.XXIII.6)
103.	1.6	3.1	--do--	--do--	
104.	1.6	2.7	--do--	--do--	
105.	1.6	3.3	--do--	--do--	
106.	1.6	2.9	--do--	--do--	
107.	1.6	3.2	--do--	--do--	
108.	1.6	3.2	--do--	--do--	
109.	1.6	3.3	--do--	--do--	
110.	1.6	3.0	--do--	--do--	
111.	1.5	3.2	--do--	--do--	
112.	1.6	2.7	--do--	--do--	
113.	1.6	3.4	--do--	--do--	
114.	1.8	3.5	--do--	--do--	
115.	1.5	2.8	--do--	--do--	
116.	1.5	3.54	--do--	--do--	
117.	1.5	2.8	--do--	--do--	
118.	1.6	3.0	--do--	--do--	
119.	1.5	3.1	--do--	--do--	
120.	1.6	2.8	--do--	--do--	
121.	1.6	2.665	--do--	--do--	
122.	1.6	3.35	--do--	--do--	
123.	1.6	2.34	--do--	--do--	
124.	1.6	3.1	--do--	--do--	
125.	1.5	3.16	--do--	--do--	

No.	Size	Weight	Obverse	Reverse
126.	1.5	3.1	As before	As before
127.	1.3	3.247	--do--	--do--
128.	1.5	3.0	--do--	--do--
129.	1.5	3.0	--do--	--do--
130.	1.4	2.2	--do--	--do--
131.	1.6	2.6	--do--	--do--
132.	1.6	2.9	--do--	--do--
133.	1.6	3.322	Horseman (crude); Śrī above.	--do--
134.	1.7	3.265	--do--	--do--
135.	1.5	2.5	--do--	--do--
136.	1.6	3.95	--do--	--do--
137.	1.5	3.159	--do--	--do--
138.	1.6	2.8	--do--	--do--
139.	1.5	2.838	--do--	--do--
140.	1.5	3.231	--do--	--do--
141.	1.6	3.47	--do--	--do--
142.	1.5	3.397	--do--	--do--

ANONYMOUS (HORSEMAN/BULL TYPE)
LEGEND SĀMANTADEVĀ

				Couchant bull to left (crude); above Śrī Sāmanta-deva
143.	1.6	3.168	Horseman (crude)	--do-- Śrī Sāman[ta]
144.	1.6	3.2	--do--	--do-- [Sāmanta]
145.	1.6	3.182	--do--	--do-- Śrī Sāma[nta]
146.	1.6	3.257	--do--	--do-- Śrī Sāma[nta]
147.	1.6	3.168	--do--	--do-- Śrī Sā[ma]
148.	1.6	3.240	--do--	--do-- [Sāmanta]
149.	1.6	2.775	--do--	--do-- [Sāma]
150.	1.6	3.576	--do--	--do-- [Sā]manta
151.	1.6	3.185	--do--	--do-- [Sāmanta]
152.	1.5	3.15	--do--	--do-- [Śrī Sāma]
153.	1.2	3.12	--do--	--do-- [Sāmanta]

No.	Size	Weight	Obverse	Reverse
154.	1.3	2.763	As before	As before [Sāmanta]
155.	1.5	2.84	--do--	--do-- [ma]
156.	1.6	3.85	--do--	--do-- Śrī
157.	1.4	3.135	--do--	--do-- [Sāmanta]
158.	1.7	2.73	--do--	--do-- Sāma[nta]
159.	1.5	3.2	--do--	--do-- [Sāmanta]
160.	1.6	3.123	--do--	--do-- [Śrī Sā]
161.	1.6	3.15	--do--	--do-- [Sāmanta]
162.	1.5	3.41	--do--	--do-- [Sāmanta]
163.	1.6	3.105	--do--	--do-- [Sāmanta]
164.	1.6	2.56	--do--	--do-- Sāmanta
165.	1.5	2.365	--do--	--do-- [Sāmanta]
166.	1.6	3.115	--do--	--do-- [Sāmanta]
167.	1.6	3.495	--do--	--do-- [Śrī] Sāma
168.	1.6	3.275	--do--	--do-- Śrī Sāma
169.	1.6	3.1	--do--	--do-- [Sāmanta]
170.	1.6	2.948	--do--	--do-- Leg. traces.
171.	1.6	2.87	--do--	--do-- [Sāmanta]
172.	1.6	3.34	--do--	--do-- [Sāmanta]
173.	1.6	3.1	--do--	--do-- Leg. traces.
174.	1.4	3.838	--do--	--do-- [Sāmanta]
175.	1.6	3.147	--do--	--do-- Leg. traces.
176.	1.8	3.7	--do--	--do-- [Sāmanta] (Pl.XXIII.8)
177.	1.6	3.115	--do--	--do-- [Sāmanta]
178.	1.6	3.32	--do--	--do-- Sāmanta
179.	1.6	3.275	--do--	--do-- Leg. traces
180.	1.5	2.11	--do--	--do-- [Sāmanta]
181.	1.6	3.95	--do--	--do-- Sāmanta
182.	1.3	3.182	--do--	--do-- Sāmanta
183.	1.5	2.888	--do--	--do-- Sāmanta
184.	1.6	3.304	--do--	--do-- [Sāmanta]
185.	1.3	3.7	--do--	--do-- [Sāma]

No.	Size	Weight	Obverse	Reverse
186.	1.6	2.86	As before	As before [Sāmanta]
187.	1.6	2.365	--do--	--do-- [Sāma]
188.	1.7	3.37	--do--	--do-- Sāma[nta]
189.	1.5	3.887	--do--	--do-- [Sāmanta]
190.	1.6	3.188	--do--	--do-- [Śrī] Sāma[nta] (Pl.XXIII.9)
191.	1.4	3.262	--do--	--do-- ma
192.	1.6	3.135	--do--	--do-- Leg. traces.
193.	1.6	2.858	--do--	--do-- Sāmanta
194.	1.5	3.135	--do--	--do-- Sāmanta
195.	1.6	2.39	--do--	--do-- [Sāmanta]
196.	1.6	3.27	--do--	--do-- Sāmanta
197.	1.6	2.293	--do--	--do-- Sāmanta
198.	1.6	3.105	--do--	--do-- Sāmanta
199.	1.8	3.22	--do--	--do-- [Sāma]
200.	1.5	3.138	--do--	--do-- Sāmanta
201.	1.6	3.121	--do--	--do-- [Sāmanta]
202.	1.5	2.815	--do--	--do-- Śrī Sāma
203.	1.6	3.45	--do--	--do-- [Sāmanta]
204.	1.6	3.64	--do--	--do-- [Sāmanta]
205.	1.5	3.302	--do--	--do-- [Śrī] Sāma
206.	1.5	3.253	--do--	--do-- Śrī Sāma[nta]
207.	1.7	2.59	--do--	--do-- Śrī Sāma[nta]
208.	1.6	2.843	--do--	--do-- [manta]
209.	1.5	3.47	--do--	--do-- [Sāmanta]
210.	1.6	2.2	--do--	--do-- Śrī Sāma
211.	1.6	2.975	--do--	--do-- [Sāmanta]
212.	1.6	3.42	--do--	--do-- [Śrī Sāmanta]
213.	1.5	3.0	--do--	--do-- [Sāmanta]
214.	1.6	3.12	--do--	--do-- [Sāma]
215.	1.6	3.837	--do--	--do-- Śrī [Sāmanta]
216.	1.6	3.75	--do--	--do-- Śrī Sāmanta
217.	1.5	3.32	--do--	--do-- [manta]

No.	Size	Weight	Obverse	Reverse
218.	1.5	3.248	As before	As before Śrī Sāmanta
219.	1.6	2.753	--do--	--do-- Leg. traces
220.	1.6	3.119	--do--	--do-- --do--
221.	1.6	3.19	--do--	--do-- Śrī Sāma[nta]
222.	1.6	3.18	--do--	--do-- Śrī Sāma[nta]
223.	1.6	3.17	--do--	--do-- [Śrī] Sāmanta
224.	1.6	2.193	--do--	--do-- Sāmanta
225.	1.5	2.585	--do--	--do-- Śrī Sāma
226.	1.5	3.4	--do--	• --do-- Leg. traces
227.	1.5	3.0	--do--	--do-- --do--
228.	1.4	2.9	--do--	--do-- --do--
229.	1.5	3.47	--do--	--do-- Śrī Sāmanta
230.	1.3	3.4	--do--	--do-- Leg. traces.
231.	1.5	3.0	--do--	--do-- --do--
232.	1.6	2.8	--do--	--do-- Śrī Sāmanta
233.	1.7	2.7	--do--	--do-- Śrī Sāma
234.	1.5	3.1	--do--	--do-- Leg. traces.
235.	1.5	2.7	--do--	--do-- Śrī Sāmanta
236.	1.6	3.2	--do--	--do-- Śrī Sāmanta
237.	1.6	2.7	--do--	--do-- [Śrī Sāmanta]
238.	1.6	3.1	--do--	--do-- Śrī Sāma[nta] (Pl.XXIII.10)
239.	1.6	3.1	--do--	--do-- Leg. traces.
240.	1.6	3.1	--do--	--do-- Śrī Sā
241.	1.5	3.4	--do--	--do-- Śrī Sāmanta
242.	1.5	3.0	--do--	--do-- Sāmanta (Pl.XXIII.11)
243.	1.6	2.6	--do--	--do-- [Śrī Sāmanta]
244.	1.6	2.7	--do--	--do-- Śrī Sāmanta
245.	1.6	3.0	--do--	--do-- Śrī Sā
246.	1.5	3.3	--do--	--do-- Śrī Sāmanta
247.	1.5	2.7	--do--	--do-- Śrī Sā
248.	1.6	2.6	--do--	--do-- [Sāmanta]
249.	1.6	2.9	--do--	--do-- Sāmanta

No.	Size	Weight	Obverse	Reverse
250.	1.6	3.1	As before	As before Śrī Sāmanta
251.	1.6	3.2	--do--	--do-- Śrī [-]
252.	1.6	3.1	--do--	--do-- Leg. traces.
253.	1.6	2.7	--do--	--do-- [Sāmanta]
254.	1.6	3.1	--do--	--do-- Sāmanta
255.	1.5	2.7*	--do--	--do-- [Sāmanta]
256.	1.5	3.2	--do--	--do-- Sāmanta
257.	1.6	3.2	--do--	--do-- Sāmanta
258.	1.5	3.1	--do--	--do-- Sāmanta
259.	1.5	3.3	--do--	--do-- [Sāmanta]
260.	1.6	3.3	--do--	--do-- [Śrī] Sāmanta
261.	1.6	3.3	--do--	--do-- Śrī Sāmanta
262.	1.5	3.1	--do--	--do-- [Sāmanta]
263.	1.7	3.2	--do--	--do-- Śrī Sāmanta
264.	1.6	2.6	--do--	--do-- Sāmanta
265.	1.5	2.8	--do--	--do-- Śrī Sā
266.	1.5	3.1	--do--	--do-- Leg. traces.
267.	1.6	2.0	--do--	--do-- Śrī Sāma
268.	1.5	3.66	--do--	--do-- Śrī Sāma
269.	1.4	3.1	--do--	--do-- Sāmanta
270.	1.6	2.3	--do--	--do-- Leg. traces
271.	1.5	2.8	--do--	--do-- As above; Śrī Sāmanta
272.	1.4	3.162	--do--	--do-- [-] nta
273.	1.6	3.135	--do--	--do-- Sāmanta
274.	1.6	3.175	--do-- [Śrī] above	--do-- [Sāmanta]
275.	1.6	3.139	--do-- Śrī	--do-- Leg. traces
276.	1.5	3.63	--do--	--do-- Sāmanta (PL.XXIII.12)
277.	1.5	3.4	--do--	--do-- Sāma[nta]
278.	1.6	3.2	--do--	--do-- Śrī Sāma
279.	1.6	3.5	--do--	--do-- Śrī Sāma
280.	1.6	3.2	--do--	--do-- Śrī [Sā]
281.	1.1	3.2	--do--	--do-- Sāmanta

No.	Size	Weight	Obverse	Reverse
282.	1.6	2.677	As before	As before Leg. traces.
283.	1.5	3.144	--do--	--do-- [Śrī]
284.	1.6	2.453	--do--	--do-- [Śrī Sā]
285.	1.6	3.12	--do--	--do-- Śrī Sāma
286.	1.5	2.7	--do--	--do-- [Sā] manta
287.	1.5	3.244	--do--	--do-- [Śrī] Sāmanta
288.	1.6	3.176	--do--	--do-- Leg. traces.
289.	1.6	2.913	--do--	--do-- Sāma

HORSEMAN/BULL TYPE (UNATTRIBUTABLE)

290.	1.6	2.99	Horseman (curde)	Couchant bull to left; above Śrī
291.	1.6	3.248	--do--	--do-- Leg. traces.
292.	1.6	3.53	--do--	--do-- [Śrī]
293.	1.5	3.19	--do--	--do-- Śrī
294.	1.7	3.103	--do--	--do-- Śrī
295.	1.5	2.635	--do--	--do-- [Śrī]
296.	1.7	2.955	--do--	--do-- Leg. truncated
297.	1.5	3.230	--do--	--do-- Leg. traces
298.	1.6	3.272	--do--	--do-- [Śrī]
299.	1.5	3.25	--do--	--do-- Leg. traces
300.	1.85	3.185	--do--	--do-- --do--
301.	1.5	3.1	--do--	--do-- Leg. off the flan
302.	1.5	3.0	--do--	--do-- Leg. traces
303.	1.6	3.1	--do--	--do-- --do--
304.	1.5	3.1	--do--	--do-- --do--
305.	1.6	3.159	--do--	--do-- Śrī [-]
306.	1.4	3.128	--do--	--do-- Śrī [-]
307.	1.5	3.77	--do--	--do-- Leg. traces
308.	1.6	2.8	--do--	--do-- --do--
309.	1.5	3.3	--do--	--do-- --do--
310.	1.6	2.6	--do--	--do-- --do--
311.	1.7	2.257	--do--	--do-- Śrī

No.	Size	Weight	Obverse	Reverse
312.	1.5	3.38	As before	As before Leg. indistinct.
313.	1.6	3.4	--do--	--do-- Leg. traces.
314.	1.5	3.275	--do--	--do-- Leg. traces.
315.	1.4	2.2	--do--	--do-- --do--
316.	1.3	3.11	--do--	--do-- --do--
317.	1.5	3.92	--do--	--do-- --do--
318.	1.6	3.35	--do--	--do-- --do--
319.	1.3	2.288	--do--	--do-- --do--
320.	1.5	3.2	--do--	--do-- --do--
321.	1.5	2.7	--do--	--do-- --do--
322.	1.6	3.3	--do--	--do-- Śrī
323.	1.6	2.9	--do--	--do-- Leg. trace.
324.	1.6	3.82	--do--	--do-- --do--
325.	1.6	3.342	--do--	--do-- --do--
326.	1.5	3.66	--do--	--do-- --do--
327.	1.6	2.9	--do--	--do-- --do--
328.	1.4	3.1	--do--	--do-- --do--
329.	1.9	3.1	--do--	--do-- --do--
330.	1.6	3.2	--do--	--do-- --do--
331.	1.5	3.1	--do--	--do-- Śrī
332.	1.6	3.3	--do--	--do-- Leg. traces.
333.	1.5	3.2	--do--	--do-- --do--
334.	1.5	3.0	--do--	--do-- --do--
335.	1.6	3.1	--do--	--do-- --do--
336.	1.5	2.4	--do--	--do-- --do--
337.	1.7	3.1	--do--	--do-- --do--
338.	1.5	2.4	--do--	--do-- Śrī
339.	1.6	2.5	--do--	--do-- Leg. traces.
340.	1.6	3.1	--do--	--do-- --do--
341.	1.6	3.0	--do--	--do-- --do--
342.	1.5	3.3	--do--	--do-- --do--
343.	1.5	3.1	--do--	--do-- --do--
344.	1.6	3.0	--do--	--do-- --do--

No.	Size	Weight	Obverse	Reverse
345.	1.5	2.4	As before	As before Leg. traces.
346.	1.6	2.7	--do--	--do-- --do--
347.	1.6	3.2	--do--	--do-- --do--
348.	1.6	2.952	--do--	--do-- Śrī
349.	1.7	3.37	--do--	--do-- Leg. traces
350.	1.6	3.2	--do--	--do-- --do--
351.	1.5	3.2	--do--	--do-- Śrī
352.	1.6	3.245	--do--	--do-- [Śrī]
353.	1.6	2.275	--do--	--do-- Leg. traces
354.	1.6	2.207	--do--	--do-- [Śrī]
355.	1.5	2.705	--do--	--do-- Śrī
356.	1.6	3.12	--do--	--do-- Leg. traces
357.	1.6	2.945	--do--	--do-- [Śrī]
358.	1.6	3.251	--do--	--do-- Śrī
359.	1.5	3.137	--do--	--do-- Śrī
360.	1.5	3.0	--do--	--do-- [Śrī]
361.	1.7	3.0	--do--	--do-- Leg. traces.
362.	1.6	3.0	--do--	--do-- --do--
363.	1.6	3.5	--do--	--do-- Śrī
364.	1.5	3.65	--do--	--do-- Śrī
365.	1.6	2.8	--do--	--do-- Śrī

RŪPACHANDA

366.	1.5	3.5	Horseman (Crude); Śrī [Rūpa]	Couchant bull to left; above Śrī Sā [ma]
367.	1.5	3.353	--do-- Śrī Rū[pa]	--do-- [Sāma] (Pl. XXIII.13) (Pl. XXIII.14)
368.	1.6	2.970	--do-- Śrī Rū[pa]	--do-- Leg. traces.
369.	1.6	3.2	--do-- Śrī Rū[pa]	--do-- Śrī Sāmanta
370.	1.5	3.3	Horseman (crude)	Couchant bull to left; above Śrī Rūpa[cha]
371.	1.5	3.38	--do--	--do-- Śrī Rūpacha
372.	1.6	2.76	--do--	--do-- Rūpa (Pl. XXIII.15)

No.	Size	Weight	Obverse	Reverse
373.	1.5	3.2	As before	As before Śrī Rū
374.	1.6	3.19	--do--	--do-- Rūpa
375.	1.6	3.15	--do--	--do-- Śrī Rū
376.	1.6	3.67	--do--	--do-- [Śrī] Rūpa[cha]
377.	1.7	2.304	--do--	--do-- Śrī Rūpa[cha]
378.	1.6	3.25	--do--	--do-- Śrī Rūpa[cha] (Pl.XXIII.16)
379.	1.6	2.12	--do--	--do-- [Śrī] Rūpa
380.	1.6	3.4	--do--	--do-- Śrī Rūpa
381.	1.5	3.0	--do--	--do-- Śrī Rūpacha
382.	1.5	3.0	--do--	--do-- Śrī Rūpa (Pl.XXIII.17)
383.	1.6	3.235	--do--	--do-- Śrī Rūpa (Pl.XXIII.18)
384.	1.7	3.135	--do--	--do-- Śrī Rūpa
385.	1.5	3.3	--do--	--do-- [Śrī Rūpa]
386.	1.4	3.53	--do--	--do-- [Śrī] Rū[pa]
387.	1.6	3.2	--do--	--do-- (Rū)pacha
388.	1.5	3.2	--do--	--do-- Rūpacha
389.	1.6	3.0	--do--	--do-- [Rūpa]
390.	1.5	3.118	--do-- Śrī Rū[pa]	--do-- [Śrī] Sāma (Pl.XXIII.19)
391.	1.5	3.7	--do--	--do-- Śrī Rū
KAPACHAND				
392.	1.6	3.352	Horseman (crude); above Śrī Kapa	Couchant bull to left; above Śrī Sāma
393.	1.8	3.3	--do-- no legend	--do-- [Ka]pa
394.	1.6	3.3	--do--	--do-- Śrī Kapa[cha]
395.	1.6	3.283	--do--	--do-- Śrī Ka
396.	1.5	2.7	--do--	--do-- Śrī Ka (?)
397.	1.6	3.2	--do--	--do-- [Ka]
398.	1.5	2.653	--do--	--do-- Śrī Kapa
399.	1.5	2.991	--do--	--do-- Śrī Kapacha

No.	Size	Weight	Obverse	Reverse
400.	1.5	2.765	As before	As before Śrī Ka
401.	1.5	3.5	--do--	--do-- Śrī Kapa
402.	1.6	2.7	--do--	--do-- Śrī Ka
403.	1.7	2.317	--do--	--do-- Kapa
404.	1.5	2.813	--do--	--do-- Śrī Ka
405.	1.5	3.1	--do--	--do-- [-] Ka[-]
406.	1.6	2.86	--do--	--do-- Śrī Ka
407.	1.5	3.261	--do--	--do-- Śrī Kapa
408.	1.5	2.7	--do--	--do-- Śrī Ka[pa]
409.	1.6	3.103	--do--	--do-- Kapa
410.	1.6	2.6	--do--	--do-- Kapa
411.	1.5	3.0	--do--	--do-- Śrī Ka
412.	1.6	3.3	--do--	--do-- [Ka pa]
413.	1.5	3.102	--do--	--do-- [Śrī Ka]
414.	1.6	2.98	--do--	--do-- Śrī Kapa
415.	1.6	3.1	--do--	--do-- Śrī Kapa
416.	1.6	3.78	--do--	--do-- Śrī Ka[pa]
417.	1.6	3.66	--do--	--do-- Kapacha
418.	1.7	2.972	--do--	--do-- Śrī Kapa[cha]
419.	1.6	3.0	--do--	--do-- Śrī Kapa
420.	1.6	2.8	--do--	--do-- Śrī Kapa[cha]
421.	1.5	2.8	--do--	--do-- Kapa
422.	1.6	3.3	--do--	--do-- [Śrī] Kapa[cha]
423.	1.6	3.1	--do--	--do-- Kapacha
424.	1.5	3.223	--do--	--do-- Kapacha
425.	1.6	3.302	--do--	--do-- Śrī Kapa
426.	1.6	3.192	--do--	--do-- Śrī Ka[pa]
427.	1.5	3.1	--do--	--do-- Śrī Ka[pa]
428.	1.6	3.5	--do--	--do-- Kapa [cha]

APŪRVVACHANDRA



429.	1.6	2.908	Horseman (crude)	Couchant bull to left; above [pū] (Pl.XXIII.21)
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No.	Size	Weight	Obverse	Reverse
430.	1.7	2.665	As before	As before [Śrī] Apū
431.	1.5	3.91	--do--	--do-- Śrī A[pū]
432.	1.4	2.945	--do--	--do-- Apū
433.	1.6	3.9	--do--	--do-- [A] pūvva
434.	1.5	2.828	--do--	--do-- [A]pū
435.	1.6	3.93	--do--	--do-- [Apū]
436.	1.3	2.953	--do--	--do-- pū
437.	1.6	3.6	--do--	--do-- pūvva (Pl.XXIII.22)
438.	1.6	2.777	--do--	--do-- [Śrī] Apū
439.	1.5	2.723	--do--	--do-- Śrī Apū
440.	1.6	3.185	--do--	--do-- Apū
441.	1.6	2.285	--do--	--do-- Apū
442.	1.5	3.1	--do--	--do-- Śrī A[pū]
443.	1.6	2.303	--do--	--do-- Śrī Apū (Pl.XXIII.23)
444.	1.5	3.235	--do--	--do-- [-] A [-]
445.	1.6	2.517	--do--	--do-- Śrī A[pū]
446.	1.6	3.245	--do--	--do-- [Apū]
447.	1.5	3.165	--do--	--do-- Apū
448.	1.7	3.5	--do--	--do-- Śrī Apū
449.	1.5	2.33	--do--	--do-- [Śrī] A[pū]
450.	1.5	2.9	--do--	--do-- A
451.	1.6	2.931	--do--	--do-- Śrī A
452.	1.6	3.73	--do--	--do-- [Śrī] A
453.	1.5	3.15	--do--	--do-- Śrī A
454.	1.6	3.245	--do--	--do-- Śrī A
455.	1.6	2.275	--do--	--do-- Śrī A
456.	1.5	3.2	--do--	--do-- [-] A
457.	1.6	3.3	--do--	--do-- Śrī A
458.	1.5	3.67	--do--	--do-- Apū
459.	1.6	3.2	--do--	--do-- A[pū]

No.	Size	Weight	Obverse	Reverse
TYPE II				
460.	1.5	3.0	As before	Śrī Apū [va] cha [dra] (Pl.XXIV.1)
461.	1.7	3.5	--do--	Apū chadra Deva
462.	1.5	3.3	--do--	Apū [va] chadra devah
463.	1.5	3.124	--do--	Mahārā[ja] Śrī Apū [va] cha[-]
464.	1.6	3.178	--do--	Apū chadra [de]
465.	1.3	2.933	--do--	Apū chadra [de] (Pl.XXIV.2)
466.	1.5	3.1	--do--	Śrī Apū [va] cha[da] (Pl.XXIV.3)
467.	1.8	2.285	--do--	mahā Śrī Apū chada
468.	1.5	3.1	--do--	Śrī A[pū] chadra devah
469.	1.6	3.3	--do--	[-] A [-] chadra deva
470.	1.5	3.1	--do--	Śrī A vva chadra deva
471.	1.4	3.12	--do--	Śrī A va cha
472.	1.6	3.1	--do--	[Śrī A] vva chadra deva
473.	1.3	3.466	--do--	[Śrī A] vva cha deva

No.	Size	Weight	Obverse	Reverse
474.	1.6	2.9	As before	Śrī A chadra
475.	1.6	3.548	--do--	Śrī A vva chan [de]
476.	1.6	34	--do--	Śrī A[pu] va chan[dra] (Pl.XXVIII.20)
477.	1.6	2.8	--do--	Śrī A vva chadra deva
478.	1.6	241	--do--	[Śrī A] va cha[dra] [deva]
479.	1.6	3.24	--do--	[Śrī A] va cha[dra] [--]
480.	14	3.6	--do--	[---] va cha[dra] deva
481.	1.5	3.1	--do--	[A] chadra [deva]
482.	1.5	3.85	--do--	Śrī A va ca [de]
483.	1.6	2.8	--do--	Śrī A va cha
484.	1.6	3.1	--do--	[Śrī A] vva chadra de
485.	1.5	3.125	--do--	Śrī A va chadra de
486.	1.6	3.29	--do--	Śrī A va chadra deva
487.	1.6	3.2	--do--	[Mahā] Apūva chadra deva [1]34[1] (Pl.XXIV.5)

No.	Size	Weight	Obverse	Reverse
488.	1.5	3.0	As before	vva chandra deva
489.	1.6	3.67	--do--	Śrī Apū vva cha[dra] deva
490.	1.5	2.743	--do--	Śrī Apu [chadra]
PĪTHAMCHANDA				
491.	1.6	2.967	Horseman (crude)	Śrī Pī[tha] [ma] chadra [deva]
492.	1.5	3.0	--do--	Śrī Pī[tha] ma cha[dra] deva (Pl.XXIV.6)
493.	1.6	3.3	--do--	Śrī Pī ma cha [de]va (Pl.XXIV.7)
494.	1.5	3.125	--do--	[---] ma cha deva (Pl.XXIV.8)
*495	1.6	2.675	--do--	Śrī Pī ma cha[dra] [----] (Pl.XXIV.9)
*496	1.5	2.7	--do--	Śrī ma cha [-] deva (Pl.XXIV.10)
497.	1.6	3.67	--do--	[Śrī Pī] ma cha deva
498.	1.3	2.965	--do--	Pītha ma cha vah
499.	1.6	3.64	--do--	Śrī Pī[-] [ma] chadra [----]

No.	Size	Weight	Obverse	Reverse
ADHYA CHANDRA (?)				
500.	1.5	2.855	Horseman (crude)	Adhya (?) chadra [deva]
				
				(Pl.XXIV.11)
(-)KAYACHANDRA				
501.	1.6	3.0	Horseman (crude)	[~] Ka ya chandra
				
				(Pl.XXIV.12)
UNATTRIBUTABLE				
502.	1.6	3.2	Horseman (crude)	chadra deva
503.	1.6	3.202	--do--	chadra deva

REY HOARD (KANGRA)

In 1976, when digging was being done on a slope, just outside the fields in the village Rey in the Nurpur Tehsil of the Kangra district which, is situated near the river Beas opposite Talwara in the foothills not far from the plains of the Punjab, a hoard of 626 copper coins were discovered. The entire hoard was acquired by the Shimla Museum (Accession No. 76.557 and 76.718).

No.	Size	Weight	Obverse	Reverse
HORSEMAN/BULL TYPE (ANONYMOUS)				
1.	1.4	3.5	Horseman (crude)	Couchant bull to left (crude) no legend
2.	1.3	2.3	--do--	--do--
3.	1.3	2.5	--do--	--do--
4.	1.3	2.6	--do--	--do--
5.	1.3	3.1	--do--	--do--
6.	1.3	2.7	--do--	--do--
7.	1.5	2.9	--do--	--do--
8.	1.5	3.0	--do--	--do--
9.	1.4	2.9	--do--	--do--
10.	1.5	2.8	--do--	--do--
11.	1.5	2.5	--do--	--do--
12.	1.5	1.8	--do--	--do--
13.	1.4	2.3	--do--	--do--
14.	1.5	2.5	--do--	--do--
15.	1.5	2.8	--do--	--do--
16.	1.4	2.9	--do--	--do--
17.	1.5	2.8	--do--	--do--
18.	1.5	2.7	--do--	--do--
19.	1.5	2.1	--do--	--do--
20.	1.5	2.5	--do--	--do--
21.	1.5	3.0	--do--	--do--
22.	1.4	2.7	--do--	--do--
23.	1.6	2.9	--do--	--do--
24.	1.6	2.5	--do--	--do--
25.	1.4	2.8	--do--	--do--
26.	1.5	2.8	--do--	--do--
27.	1.6	2.6	--do--	--do--
28.	1.4	2.7	--do--	--do--
29.	1.5	3.1	--do--	--do--
30.	1.5	2.5	--do--	--do--

No.	Size	Weight	Obverse	Reverse
31.	1.4	2.6	As before	As before
32.	1.5	3.2	Horseman (crude)	Couchant bull to left (crude); on rump <i>Trisūla</i> (upside down)
33.	1.6	2.9	--do--	--do--
34.	1.5	2.6	--do--	--do--
35.	1.5	2.9	--do--	--do--
36.	1.6	2.7	--do--	--do--
37.	1.5	2.2	--do--	--do--
38.	1.5	2.5	--do--	--do--
39.	1.5	2.6	--do--	--do--
40.	1.4	3.2	--do--	--do--
41.	1.4	3.3	--do--	--do--
42.	1.5	3.0	--do--	--do--
43.	1.5	2.9	--do--	--do--
44.	1.4	2.8	--do--	--do--
45.	1.4	2.8	--do--	--do--
46.	1.3	2.3	--do--	--do--
47.	1.4	2.9	--do--	--do--
48.	1.3	2.1	--do--	--do--
49.	1.5	2.8	--do--	--do--
50.	1.4	2.6	--do--	--do--
51.	1.4	2.5	--do--	--do--
52.	1.5	3.1	--do--	--do--
53.	1.6	2.9	--do--	--do--
54.	1.5	2.8	--do--	--do--
55.	1.6	2.7	--do--	--do--
56.	1.3	2.1	--do--	--do--
57.	1.5	2.5	--do--	--do--
58.	1.4	2.6	--do--	--do--

No.	Size	Weight	Obverse	Reverse
59.	1.6	2.5	As before	As before
60.	1.6	2.7	--do--	--do--
61.	1.6	2.7	--do--	--do--
62.	1.5	2.8	--do--	--do--
63.	1.4	2.5	--do--	--do--
64.	1.5	2.3	--do--	--do--
65.	1.4	2.6	--do--	Couchant bull to left (crude); symbol on <i>jhūla</i>
66.	1.4	2.7	--do--	Couchant bull to left (crude); <i>Śrī</i> to the left of hump..
67.	1.6	3.1	--do--	--do--
68.	1.5	2.9	--do--	--do--
69.	1.6	3.3	--do--	--do--
70.	1.5	2.8	--do--	--do--
71.	1.5	2.5	Horseman (crude); <i>Śrī</i> over the head of the horse	Couchant bull to left (crude)
72.	1.6	2.4	--do--	--do--
73.	1.4	2.4	Horseman (crude)	Couchant bull to left (crude; design different)
74.	1.5	2.3	--do--	A floral design (?) around a central solid disc.
HORSEMAN/BULL TYPE (LEGEND SĀMANT DEVA)				
75.	1.5	3.0	Horseman (crude)	Couchant bull to left (crude); above <i>Śrī Sāmanta</i>
76.	1.7	2.5	--do--	--do-- <i>Śrī Sāmanta</i> (truncated)
77.	1.5	3.3	--do--	--do-- [<i>Śrī</i>] <i>Sāma[nta]</i>
78.	1.5	2.8	--do--	Couchant bull to left (crude) Above [<i>Śrī</i>] <i>Sāma</i>

No.	Size	Weight	Obverse	Reverse
79.	1.5	3.0	Horseman (crude)	As before Śrī [sa]
80.	1.6	3.5	--do--	--do-- [Śrī Sāma] truncated
81.	1.6	3.0	--do--	--do-- Śrī Sāma [nta]
82.	1.6	3.0	--do--	--do-- Śrī Sāma
83.	1.5	3.1	--do--	--do-- Śrī Sā
84.	1.5	3.2	--do--	--do-- Śrī Sā[ma]
85.	1.6	3.1	--do--	--do-- Śrī Sāma[nta]
86.	1.6	3.2	--do--	--do-- [Śrī] Sāma
87.			--do--	--do-- Śrī Sā
88.	1.6	3.3	--do--	--do-- [nta] truncated
89.	1.6	2.8	--do--	--do-- Deva
90.	1.5	3.0	--do--	Couchant bull to left; on rump, Triśūla (upside down); Śrī Sāma
91.	1.5	2.5	--do--	--do--; [nta] truncated
92.	1.5	3.1	--do--	--do--; [Śrī] Sāma[nta]
93.	1.5	2.6	--do--	--do--; Sāmanta
94.	1.6	3.0	--do--	--do--; Sāmanta
95.	1.6	2.8	--do--	Couchant bull to left (crude); on rump, Triśūla (upside down); Śrī Sāma (truncated)
96.	1.6	2.9	--do--	--do-- Śrī Sāma (trun- cated)
97.	1.6	2.7	--do--	--do-- [Sā] manta
98.	1.6	2.5	--do--	--do-- [Śrī Sāma]
99.	1.5	2.6	Horseman (crude) Śrī above	--do-- [Sāmanta]
100.	1.6	3.0	--do--	--do-- [Śrī Sāma (trun- cated)
101.	1.6	2.8	--do--	--do-- Sāma (truncated)
102.			Horseman (Crude)	Couchant bull to left (crude) above ma[nta]

No.	Size	Weight	Obverse	Reverse
103.	1.5	3.1	Horse-man (Crude)	As before above traces of legend
104.	1.5	2.8	--do--	--do-- above traces of legend
105.	1.5	2.7	--do--	--do-- above Śrī [-]
106.	1.5	2.8	--do--	--do-- truncated legend above (undecipherable)
107.	1.5	3.5	--do--	--do-- above Śrī[--]

RULERS OF KANGRA

RUPACHANDRA

TYPE I -- Name on Obverse

108.	1.5	3.1	Horseman (Crude) Śrī Rūpa (above)	Couchant bull to left ; on rump <i>Triśūla</i> (upside down); traces of <i>Sāma</i> above (Pl.XXIV.13)
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TYPE II --Name on Reverse

109.	1.5	3.1	Horseman (Crude)	Couchant bull to left (crude), above Śrī Rūpa (truncated) (Pl.XXIV.14)
110.	1.6	2.9	--do--	--do-- Śrī rū above (Pl.XXIV.15)
111.	1.4	3.0	--do--	--do-- above Śrī Rūpacha (Pl.XXIV.16)
112.	1.5	2.8	--do--	--do-- above Rūpa (Pl.XXIV.17)
113.	1.6	2.8	--do--	--do-- above Śrī Rūpe (Pl.XXIV.18)

GAMBHRACHANDRA

114.	1.3	2.6	Horseman (crude)	Couchant bull to left (crude and not clear); above Śrī Gabhīra (Pl.XXIV.19)
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KAPACHANDRA

115.	1.5	3.0	Horseman (crude)	Couchant bull to left (crude) above Śrī Kapa
116.	1.3	2.7	--do--	--do-- above Śrī Kapa (Pl.XXIV.20)

No.	Size	Weight	Obverse	Reverse
117.	1.6	2.7	Horseman (crude)	Couchant bull to left; on rump <i>Trisūla</i> (upside down; above <i>Śrī Kapa</i> (Pl. XXIV.21)
118.	1.5	3.1	Horseman (crude) above <i>Sri</i>	Couchant bull to left (crude); above <i>Śrī Ka</i>
119.	1.4	2.2	Horseman (crude)	Couchant bull to left (crude); In rump; above <i>Ka [pa]</i>
DHARMACHANDRA (?)				
120.	1.5	3.0	Horseman (crude)	Couchant bull to left; above <i>Dhama[cha]</i> (Pl. XXIV.22)
121.	1.6	3.2	Horseman (crude); above <i>Sri</i>	Couchant bull of left; on rump <i>Trisūla</i> (upside down); above <i>Dhamacha</i> (Pl. XXIV.23)
APŪRVVACHANDRA				
TYPE I -- HORSEMAN / BULL				
122.	1.6	3.0	Horseman (crude)	Couchant bull to left (crude); above <i>Śrī A[pa]</i> (Pl. XXIV.24)
123.	1.6	3.0	--do--	- do-- above <i>Śrī Apu</i> (Pl. XXV.1)
TYPE II -- HORSEMAN / INSCRIPTION				
124.	1.6	3.2	Horseman (Crude)	<i>Śrī A[pū]</i> <i>vva chan</i> <i>[Deva]</i>
125.	1.6	3.2	--do--	<i>[Śrī A]</i> <i>ca chadra</i> <i>Dēva</i>
126.	1.3	2.7	--do--	<i>Mahārāja</i> <i>Sri Apu</i>
127.	1.3	2.6	--do--	<i>Śrī [A]</i> <i>va cha</i> <i>Deva</i>
128.	1.3	2.6	--do--	<i>Apū</i> <i>chadra</i> <i>Deva</i>
129.	1.5	3.0	--do--	<i>Śrī [A]</i>

No.	Size	Weight	Obverse	Reverse
				vva chada va
130.	1.5	3.0	As before	Śrī A va) chadra Deva
131.	1.6	3.0	--do--	Śrī A[pū] chandra
132.	1.7	3.4	--do--	[Śrī] a[pū] va cham(dra)
133.	1.5	2.8	--do--	Apū Chadra Deva
134.	1.5	2.8	--do--	A[pū] chadra [-] [--]
135.	1.7	2.8	--do--	Śrī A vva Chamdra [----]
136.	1.5	3.0	--do--	Śrī Apū chadra [-----]
137.	1.6	3.1	--do--	[Śrī] A[pū] Chamdra [----]
138.	1.6	3.1	--do--	Śrī A vva camdra Deva
139.	1.5	2.9	--do--	Śrī A va chadra [-----]
140.	1.6	3.3	--do--	Apū chamdra Deva
141.	1.6	3.2	--do--	Śrī [A] vachanda Deva
HARICHANDRA				(Pl.XXV.2)
142.	1.4	2.9	Horseman (crude)	[Ma] hā Śrī Hari dra Deva
143.	1.6	3.2	--do--	[-----]

No.	Size	Weight	Obverse	Reverse
				Haricha dra Deva
144.	1.5	2.5	Horseman (crude)	Mahā-- Śrī Hari[cha] Chadra
145.	1.5	2.4	--do--	[~]hārāja [Ha]ri[cha]
146.	1.5	2.8	--do--	Śrī Hari dra De
147.	1.6	3.2	--do--	Ma[---] Śrī Hari [----]
148.	1.5	2.3	--do--	Śrī Hari dra
149.	1.6	2.9	--do--	Mahā[--] Śrī Hari [----]
150.	1.5	2.5	--do--	Mahārāja [Śrī] Hari
151.	1.5	2.6	--do--	Mahārāja Śrī Hari [cha]
152.	1.6	2.9	--do--	[Ma]hāra [ja] Śrī Hari cha dra Deva
153.	1.5	2.2	--do--	hara [Śrī] Hari [cha] dra Deva
154.	1.6	3.0	--do--	Mahārā Śrī Hari
155.	1.5	2.7	--do--	[Ma]hārāja Śrī Hari-
156.	1.5	3.5	--do--	Mahārā Śrī Hari Chadra
157.	1.5	3.0	--do--	[Ma]hārāja Śrī Hari [----]
158.	1.5	3.5	--do--	Mahārāja Śrī Hari- [----]

No.	Size	Weight	Obverse	Reverse
159.	1.5	2.5	Horseman (crude)	<i>Maha--</i> <i>Śrī Hari</i> <i>Chadra</i>
160.	1.3	2.7	--do--	<i>Mahārāja</i> <i>Śrī Hari</i>
AVATĀRACHANDRA				
161.	1.5	2.6	Horseman (crude); above <i>Sri</i>	<i>[Ma]hārāja</i> <i>[Śrī] Avata[ra]</i> <i>[----]</i>
162.	1.6	2.8	Horseman (Crude)	<i>Mahārā</i> <i>Śrī Ava</i> <i>chadra [De]</i>
(Pl. XXV.5)				
163.	1.6	2.7	--do--	<i>Mahārāja</i> <i>Śrī Avatā</i>
164.	1.5	2.6	--do--	<i>[--]hārāja</i> <i>Śrī A[-]tāra</i> <i>Chadra Deva</i>
165.	1.6	2.7	--do--	<i>Mahārāja</i> <i>Śrī Avatā[ra]</i> <i>Chadra</i>
166.	1.6	2.7	--do--	<i>Mahārāja</i> <i>Śrī Avatā</i> <i>Chadra De</i>
167.	1.5	2.5	--do--	<i>Mahārāja</i> <i>Śrī Ava</i> <i>[Chakra [--]</i>
168.	1.5	3.1	--do--	<i>Mahārāja</i> <i>[Śrī] Avatāra</i> <i>[Chakra De [va]</i>
169.	1.6	2.4	--do--	<i>Mahārāja</i> <i>Śrī [Ava]ta</i> <i>[----]</i>
170.	1.5	2.7	--do--	<i>Mahārā[ja]</i> <i>Śrī Avatā[ra]</i> <i>Chadra De</i>
171.	1.6	2.7	--do--	<i>Mahārā</i> <i>Śrī Ava</i> <i>Chadra De[va]</i>
172.	1.5	2.4	--do--	<i>Mahārāja</i> <i>Śrī Avatā</i> <i>Chadra [De]</i>

No.	Size	Weight	Obverse	Reverse
173.	1.6	2.6	Horseman (crude)	[-]hārāja [Śrī] Avatā[ra] dra Deva
174.	1.5	2.6	--so--	[-]hārāja Śrī Avatāra [Chak]dra Deva
175.	1.5	2.6	--do--	[ha] Śrī Avatā Chadra De[va]
176.	1.6	2.3	--do--	hārāja Avatāra [dra] Deva
177.	1.5	2.6	--do--	Mahārāja [Śrī] Avatā[ra] [Chak]dra De
178.	1.5	2.7	--do--	Mahārāja Śrī Avatā [----]
179.	1.5	2.8	--do--	Mahārāja Śrī Avatāra [Chak]dra De[va]
180.	1.5	2.7	--do--	Mahārāja Śrī Avatā Chadra De[va]
181.	1.6	2.5	--do--	Mahārāja Śrī Avatā Chadra [De]
182.	1.5	2.9	--do--	Maha Śrī Aval[ta] Chadra [De]
183.	1.4	2.3	--do--	Mahārāja Śrī Avatā Chadra De
184.	1.5	2.6	--do--	Mahārā[ja] Śrī Avatā[ra] Chadra De[va]
185.	1.5	2.9	--do--	[hā] [Śrī] Ava [-] De[-]
186.	1.6	2.7	--do--	[Mahārāja] Śrī Avatāra [Chak]dra De

No.	Size	Weight	Obverse	Reverse
187.	1.6	2.7	Horseman (crude)	<i>Mahārā</i> <i>Śrī</i> <i>A va</i> <i>Chadra</i> [De]
188.	1.4	2.3	--do--	<i>Mahārāja</i> <i>Śrī</i> <i>A vatā</i> [----]
189.	1.5	3.1	--do--	<i>Mahārāja</i> <i>Śrī</i> <i>Avatā</i> [Chad]ra[De]
190.	1.5	2.6	--do--	[hārāja] <i>Śrī</i> <i>Avatā</i> [Chad]ra De[va]
191.	1.5	2.5	--do--	<i>Mahārāja</i> <i>Śrī</i> <i>Avatā</i> [chadra]
192.	1.5	2.4	--do--	<i>hārāja</i> [Śrī] <i>Avatā</i> [-] dra [De]
193.	1.5	2.7	--do--	<i>hārā</i> <i>Śrī</i> <i>Avatā</i> <i>Chadra</i> De[va] (Pl.XXV.7)
194.	1.5	2.5	--do--	[hārāja] <i>Śrī</i> <i>Avatā</i> <i>Chadra</i> De
195.	1.6	2.4	--do--	<i>Mahārāja</i> <i>Śrī</i> <i>Avatā</i> <i>Chadra</i> De
KARMACHANDRA				
196.	1.3	2.8	Horseman (crude); above <i>Śrī</i>	[hā] <i>Śrī</i> <i>Ka</i> <i>Chadra</i> (Pl.XXV.8)
197.	1.4	2.8	--do--	<i>Mahā</i> <i>Śrī</i> <i>Ka</i> [rma] [----]
198.	1.3	2.6	--do--	[hāra] <i>Śrī</i> <i>Ka</i> [rma] <i>Chadra</i> [De]
199.	1.4	2.7	--do--	<i>Mahā</i> <i>Śrī</i> <i>Ka</i> <i>Chadra</i>

No.	Size	Weight	Obverse	Reverse
200	1.3	2.6	Horseman (crude) Śrī above	[Mahāra] Śrī Ka[rma] [-----]
201	1.3	2.8	--do--	hārāja Karma [- ---]
201.	1.4	2.8	--do--	[-----] Śrī Ka[rma] [-] dra [-]
203.	1.3	2.7	--do--	Śrī Ka Chadra [De]va
204 .	1.3	2.5	--do--	[Śrī] Ka dra De
205.	1.6	5.7	--do--	Mahārāja Śrī Ka
206.	1.4	2.7	--do--	ja Karma dra Deva
207.	1.3	3.0	--do--	[hārāja] Śrī Karma dra [De]
208.	1.3	2.9	--do--	Mahārā Śrī Ka[rma] [chadra]
209.	1.3	2.4	--do--	Mahārā[ja] Śrī Ka[rma] [Chadra[De]
210.	1.3	2.6	Horseman (crude) Śrī above (truncated)	[-----] Śrī Ka Cha[--]
211.	1.2	2.3	Horseman (crude)	Ka[rma] Chadra De
212.	1.3 2.5	2.5	--do--	Mahā Śrī Ka
213.	1.4	2.3	--do--	[Śrī] Ka Chadra De
214.	1.4	2.3	--do--	[--] Karma [dra De]
215.	1.4	2.6	--do--	Hārā Śrī Ka [Chadra]

No.	Size	Weight	Obverse	Reverse
216.	14	3.1	Horseman (crude)	<i>Mahā</i> <i>Śrī Ka</i>
217.	14	2.3	--do--	[---] <i>Śrī Ka[rma]</i> [Chadra De]
218.	14	2.7	--do--	<i>Mahārāja</i> <i>Śrī Ka</i>
219.	1.5	2.8	--do--	<i>Mahārā</i> <i>Śrī Ka</i> [---]
220.	1.3	2.7	--do--	<i>Mahārā</i> <i>Śrī Ka[ma]</i> dra[De]
221.	14	2.6	--do--	<i>Mahā</i> <i>Śrī Ka</i> Chadra
222.	1.3	2.7	--do--	<i>hārāja</i> Karma
223.	1.3	2.6	so--	[Ma]hārāja <i>Śrī Ka[rma]</i> dra .
224.	1.2	2.6	--do--	<i>Mahārāja</i> <i>Śrī Karma</i>
225.	1.2	2.6	--do--	<i>Mahārā</i> <i>Śrī Ka</i>
226.	1.2	2.3	--do--	<i>Mahārāja</i> <i>Śrī Ka</i> dra
227.	1.5	3.0	--do--	[hā]rāja Karma
228.	1.2	2.7	--do--	<i>Mahā</i> <i>Śrī Ka</i> Chadra
229.	1.3	2.6	--do--	<i>Śrī Ka[ma]</i> Chadra [De]
230.	1.3	3.2	--do--	[Śrī] Kama dra De
231.	1.5	2.7	--do--	[Ma]hārāja [Śrī] Ka[rma] Chadra De
232.	1.6	2.7	--do--	<i>Mahārāja</i>

No.	Size	Weight	Obverse	Reverse
				Śrī Ka[rma] (Pl.XXV.9)
233.	14	3.3	Horseman (crude)	Śrī Karma Chadra De
			SINGĀRCHANDRA	
234.	14	2.4	Horseman (crude) Śrī above	hārā Śrī [Sin]gā Cha[dra] De
235.	14	2.7	--so--	Mahārāja Śrī Singāra [Cha]dra Deva
236.	1.5	2.6	--do--	Mahārāja Śrī Singā Chadra De[-]
237.			--do--	Mahārāja Śrī Singā [Cha]dra[De]
238.	1.3	2.3	--do--	Mahārā Śrī Singā [Cha]dra [De]
239.	14	2.3	Horseman (crude)	Mahārā Śrī Sigā [-]dra De[-]
240.	14	2.5	--do--	Mahārāja Śrī Singā [Chadra]
241.	14	2.6	--do--	hārāja Singā Chadra [De]
242.	14	2.6	Horseman (crude) Śrī above	Mahārā Śrī Singā Chadra De
243.	1.6	2.6	--do--	Mahārā[ja] [Śrī] Sin
244.	1.5	2.6	--do--	Mahārā [Śrī] Singā dra De
245.	1.5	2.7	--do--	Mahārā Śrī Singā Chadra [De]
246.	1.5	2.7	--do--	Mahārā

No.	Size	Weight	Obverse	Reverse
				<i>Śrī Singā</i> <i>[dra De]</i>
247.	1.5	3.6	--do--	<i>Śrī Sin</i> <i>Chadra</i>
248.	1.4	2.5	--do--	<i>hā[rāja]</i> <i>Śrī Singā</i> <i>Chandra Deva</i> (Pl.XXV.10)
249.	1.5	2.9	Horseman (crude) <i>Śrī</i> above (truncated)	<i>Śrī Singā</i> <i>Chadra Deva</i>
250.	1.6	2.9	Horseman (crude)	<i>Mahārā</i> <i>Śrī Singā</i> <i>Cha[dra]</i> (Pl.XXV.11)
251.	1.5	3.3	--do--	<i>Mahārāja</i> <i>Śrī Singā</i> <i>Chadra Deva</i>
252.	1.4	2.6	--do--	<i>Mahārāja</i> <i>Śrī Singā</i> <i>Chadra [De]</i>
253.	1.6	2.6	--do--	[---] <i>Śrī Sigā</i> <i>Chadra Deva</i> (Pl.XXV.12)
254.	1.6	2.5	--do--	<i>Mahārāja</i> <i>Śrī Sigāra</i> <i>Chadra De</i>
255.	1.4	2.8	--do--	<i>Mahārāja</i> <i>Śrī Singā</i> <i>Chadra De</i>
256.	1.5	2.8	--do--	<i>Mahārāja</i> <i>Śrī Singā</i> <i>Chadra De</i>
257.	1.4	2.7	--do--	[---] <i>Sigāra</i> <i>dra Deva</i>
258.	1.5	2.7	--do--	[<i>Mahārāja</i>] <i>Śrī Singā</i> <i>Chadra De</i>
259.	1.4	2.00	--do--	<i>Mahārāja</i> <i>Śrī Singā</i> [] <i>dra []</i>

No.	Size	Weight	Obverse	Reverse
260.	14	3.0	Horseman (crude)	Mahā Śrī Sin
261.	1.5	3.1	--do--	Mahārāja Śrī Singā Chadra
262.	1.3	2.7	--do--	[----] Singāra [-] Deva
263.	14	2.7	--do--	Mahārāja Śrī Sin[gā] [----]
264.	1.3	2.3	--do--	Mahā[--] Śrī Sin[gā] Chadra De
265.	1.2	2.7	--do--	[rāja] Singā[ra] dra Deva
266.	1.3	2.5	--do--	Mahārāja Śrī Singā Chadra [De]
267.	14	24	--do--	hārāja [Śrī] Singāra Chadra De [va] (Pl.XXV.13)
268.	1.5	2.9	--do--	Mahārāja Śrī Singā[ra] [chad]ra Deva
269.	14	2.5	--do--	Mahārāja Śrī Singā [-] dra [-]
270.	1.3	2.5	--do--	Mahārāja Śrī Singā Chadra De[va]
271.	14	2.6	--do--	Mahārā Śrī Sin[gā] Chadra
272.	1.3	2.6	--do--	Mahārāja Śrī Singā [-----]
273.	1.3	2.6	--do--	Mahārā[-] Śrī Singā Chadra [De]

No.	Size	Weight	Obverse	Reverse
274.	1.3	2.3	Horseman (crude)	[-]hā [rājā] Śrī Singā Chadra De (Pl.XXV.14)
275.	1.5	2.6	--do--	Mahārāja Śrī Sin[gā]
276.	1.5	2.8	--do--	Mahārāja Śrī Singā
277.	1.3	2.2	--do--	Mahā Śrī Sin Cha [-]
278.	1.4	2.8	--do--	Mahārāja Śrī Singā [Cha]dra
279.	1.3	2.4	--do--	Śrī Sin[gā] Chadra [De]
280.	1.2	2.0	--do--	Mahārā Śrī Sin[gā] Chadra
281.	1.4	2.7	--do--	[Ma]hārāja Śrī Singā[ra] [-----]
282.	1.4	2.7	--do--	Mahārāja Śrī Singā dra De
283.	1.6	2.6	--do--	Mahārā Śrī Si[gā] Chadra [De]
284.	1.4	2.6	--do--	Mahārā Śrī [sin]gā Chadra
285.	1.5	3.0	--do--	Mahārā Śrī Singā Chadra [-]
286.	1.5	2.5	--do--	Mahārā Śrī Singā Chadra Deva
287.	1.4	2.7	--do--	[Ma]hara[ja] Śrī Singā Chandra De
288.	1.5	2.6	--do--	Mahārāja Śrī Singā [dra De]

No.	Size	Weight	Obverse	Reverse
289.	14	2.6	Horseman (crude)	Śrī Singā Cha dra De
290.	1.5	2.5	--so--	Mahārāja Śrī Singāra Chadra De
291.	14	2.6	--do--	Mahārāja Śrī Singā [dra]
292.	1.5	2.6	--do--	hārāja Śrī Singā [-dra De -]
293.	1.5	2.8	--do--	[-----] Śrī Singā chadra Deva
294.	1.5	2.5	--do--	Mahā Śrī Singā Chadra [De]
295.	14	2.6	--do--	Mahārāja Śrī Singāra [-----]
296.	14	2.1	--do--	rājā Śrī Singā Chadra Deva
297.	1.6	2.7	--do--	Mahārā Śrī Sin[ga] [-] dra [-]
298.	1.5	2.6	--do--	Mahārāja Śrī Singā dra [-]
299.	14	2.1	--do--	Mahārāja Śrī Singā [-----]
300.	1.5	3.3	--do--	[-----] Śrī Singā Chadra De
301	1.5	2.8	--do--	hārāja Singāra [-] dra Deva
302.	14	2.6	--do--	Mahārāja [Śrī] Singa [-----]
303.	1.5	2.7	--do--	Mahārā Śrī Sin

No.	Size	Weight	Obverse	Reverse
304.	1.5	2.3	Horseman (crude)	dra De Mahārāja Śrī Singā [----]
305.	1.6	2.7	--do--	Mahārāja Śrī Sin[gā] Chadra [De]
306.	1.5	2.7	--do--	Mahā Śrī Sin[gā] [-] dra De [-]
307.	14	3.2	--do--	rāja Singā [-----]
308.	1.6	2.5	--do--	[-----] Singāra Chadra [-]
309.	1.5	2.6	--do--	Mahārā Śrī Singā Chadra De
310.	1.5	3.1	--do--	Mahārā Śrī Sin [-----]
311.	14	2.5	--do--	Mahārā Śrī Sin dra De
312.	1.6	2.8	--do--	[Ma]hara[ja] Śrī Singa Chadra De
313.	14	3.2	--do--	harājā Singā dra Deva
314.	1.5	2.5	--do--	[-----] Śrī Singā Chadra [De]
315.	1.5	2.7	--do--	[-----] Śrī Singā Chadra [De]
316.	14	2.5	--do--	[hārāja] [Śrī] Singā Chandra Deva
317.	1.6	2.7	--do--	hārāja Singāra [dra] Deva

No.	Size	Weight	Obverse	Reverse
TRILOKCHANDRA				
318.	14	2.7	Horseman (crude) Śrī above	rāja [Śrī] Triloka [dra] Deva
319.	1.3	2.8	--do--	Mahā Śrī Triloka dra Deva
320.	1.5	2.7	--do--	Śrī Trilo[ka] [Chak]ra [De]
321.	1.5	2.6	--do--	Mahā Śrī Trilo Chadra
322.	1.5	2.7	Horseman (crude) Śrī (truncated) above	Śrī Trilo Chadra De
323.	1.5	2.7	Horseman (crude) Śrī above	Śrī Trilo Chadra
(Pl.XXV.15)				
324.	1.6	2.9	Horseman (crude)	rāja Triloka [-----]
325.	1.5	2.7	--do--	Mahārāja Śrī Trilo [Chak]ra De
326.	14	2.5	--do--	[-----] [Śrī] Triloka dra De
327.	1.6	2.5	--do--	[--]rāja Śrī Triloka Chadra De
328.	1.6	2.5	--do--	hārāja Śrī Triloka Chandra Deva
329.	1.5	3.3	--do--	hārāja Śrī Trilo dra [De]
330.	1.5	2.5	--do--	[-----] Śrī Trilo[ka] Chandra De
(Pl.XXV.16)				
331.	1.5	2.8	--do--	Śrī Tri[lo] Chandra [De]

No.	size	Weight	Obverse	Reverse
332.	1.4	2.7	Horseman (crude)	Mahā Śrī Trilo Chadra De
333.	1.5	2.3	--do--	[-----] Śrī Trilo Chandra De
334.	1.5	2.6	--do--	Mahārā Śrī Tri-- [-----]
335.	1.3	2.6	--do--	Mahā[---] Śrī [Tri]lo [-----]
336.	1.6	2.5	--do--	Śrī Trilo[ka] [Chad]ra De
				(Pl.XXV.17)
337.	1.5	2.6	--do--	Maha Śrī Tri[lo]
338.	1.3	2.6	--do--	Mahā Śrī Tri[lo] dra [De]
339.	1.5	2.6	--do--	Mahārāja Śrī Triloka [-----]
340.	1.3	2.5	--do--	hārā Śrī Trilo[ka] [-----]
341.	1.3	2.2	--do--	Mahā Śrī Trilo Chadra De[va]
342.	1.4	2.8	--do--	hārāja Śrī Trilo[ka] [Cha] [dra De]
343.	1.4	2.6	--do--	[-----] Śrī Trilo[ka] Chadra De
344.	1.5	2.5	--do--	[---]hā[-] Śrī Trilo[ka] Chadra De
				(Pl.XXV.18)
345.	1.4	2.6	--do--	Mahārā Śrī Trilo Cha [-----]

No.	Size	Weight	Obverse	Reverse
346.	14	2.8	Horseman (crude)	[rāja] [Śrī] Triloka Chadra Deva
347.	14	2.4	--do--	[-----] Śrī Trilo[ka] dra De
348.	14	2.6	--do--	[-----] Śrī Trilo Cha[- - -]
349.	14	2.8	--do--	[-----] [Śrī] Trilo Chadra
350.	14	2.7	--do--	Mahā Śrī Tri[lo] [-----]
351.	1.3	2.7	--do--	Mahārā Śrī Tril[o]
352.	1.3	2.7	--do--	Śrī Trilo Chadra De [-----]
353.	1.5	3.0	--do--	Mahā[-] Śrī Trilo[ka] Chadra [De]
354.	1.6	2.5	--do--	[-----] Śrī Trilo[ka] Chadra De
355.	14	2.1	--do--	Śrī Trilo Chadra [De]
356.	14	2.6	--do--	hārāja Śrī Triloka Cha dra De
357.	1.6	2.4	--do--	[-----] Triloka dra Deva
358.	1.5	2.8	--do--	hārāja Śrī Trilo[ka] [Chad]ra De
359.	14	2.9	--do--	Ma Śrī Tri Chadra
360.	14	2.6	--do--	Mahā [-] Śrī Trilo Chadra [De]

No.	Size	Weight	Obverse	Reverse
361.	1.6	2.6	Horseman (crude)	[rāja] Triloka [Cha]dra Deva
362.	1.4	2.3	--do--	hārāja Trilo
363.	1.4	2.5	--do--	hārāja Triloka [dra] Deva
364.	1.6	2.5	--do--	[Ma]hārāja Śrī Trilo[ka] Cha[dra] [-]
365.	1.4	2.5	--do--	[-----] Śrī Trilo Chadra [De]
366.	1.6	2.6	--do--	[Ma]hārāja [Śrī] Triloka dra De
367.	1.5	2.3	--do--	[Ma]hā Śrī Trilo Chadra [De]
368.	1.6	2.8	--do--	Mahārāja Śrī Trilo[ka]
369.	1.5	2.7	--do--	Mahārāja Śrī Triloka [-----]
370.	1.5	2.5	--do--	Mahārā Śrī Trilo [----]
371.	1.6	2.6	--do--	Mahā Śrī Trilo Cha[--]
372.	1.5	2.7	--do--	[-----] Śrī Trilo [-----]
373.	1.6	2.6	--do--	Śrī Tri[lo] [Cha]dra De
374.	1.6	2.4	--do--	Śrī Trilo[ka] Chadra Deva
375.	1.5	2.7	--do--	hārāja [Tri] loka [-----]

No.	Size	Weight	Obverse	Reverse
376.	14	2.2	Horseman (crude)	[Ma]hārāja Śrī Trilo[ka] [Chadra] [De]
377.	1.6	2.6	--do--	hārāja Śrī Triloka Deva
378.	1.5	24	--do--	Mahārāja Śrī Trilo [-----]
379.	1.6	2.9	--do--	Mahārā Śrī Trilo [-----]
380.	14	2.6	--do--	[-----] Śrī Triloka Chadra De
381.	1.6	2.7	--do--	[Śrī] Triloka Chadra Deva
382.	1.5	24	--do--	Triloka dra Deva
383.	1.6	2.8	--do--	[hārāja] Śrī] Trilo[ka] [Cha] dra Deva
384.	1.5	2.2	--do--	Śrī Trilo Chadra De
385.	14	2.5	--do--	[Ma]hārāja [Śrī] Triloka [Deva]
386.	1.6	2.5	--do--	Mahā Śrī Trilo Chadra
387.	14	2.6	--do--	Mahā [--] Sri Trilo Chadra De
388.	1.5	24	--do--	Mahārāja Śrī Trilo Cha[dra]
389.	1.6	24	--do--	Mahā Sri Tri[lo] Cha[- -]
390.	1.5	2.5	--do--	hārāja [Śrī] Triloka dra Deva

No.	Size	Weight	Obverse	Reverse
391.	1.5	2.2	Horseman (crude)	<i>Mahārāja</i> [Śrī] Trilo
392.	1.6	2.3	--do--	[raja] Triloka dra Deva
393.	1.5	2.6	--do--	<i>Mahā</i> [--] Śrī Trilo Cha [- -]
394.	1.5	2.6	--do--	<i>Mahārāja</i> Śrī Trilo[ka] Cha [- -]
395.	1.6	2.7	--do--	<i>Mahā</i> Śrī Trilo Chadra De
396.	1.6	2.7	--do--	<i>Mahārā</i> Sri Trilo [-----]
397.	1.5	2.5	--do--	<i>Mahārāja</i> Śrī Trilo Chadra [De]
398.	1.5	2.6	--do--	Śrī Trilo Chadra [De]
399.	1.5	3.1	--do--	Trilo dra Deva
400.	1.6	2.6	--do--	<i>Mahārā</i> Śrī Trilo [Cha] dra [De]
401.	1.6	2.8	--do--	<i>Mahārā</i> Śrī Trilo [Cha] [- -]
402.	1.6	2.7	--do--	Śrī Trilo Cha[dra]
403.	1.6	2.4	--do--	Śrī Triloka [Cha]dra De
404.	1.5	2.7	--do--	<i>Mahārā</i> [Śrī] Triloka dra [De]
405.	1.7	3.0	--do--	<i>hārāja</i> Śrī Trilo Chadra De
406.	1.5	3.2	--do--	[-----] Śrī Trilo Chadra De

No.	Size	Weight	Obverse	Reverse
4 07.	1.5	2.6	Horseman (crude)	Śrī Trilo Chadra De
4 08.	1.5	2.5	--do--	[-]hārā[-] [Śrī] Triloka [Chad]ra De
4 09.	1.6	2.5	--do--	hārāja [Śrī] Trilo[ka] [-----]
4 10.	1.6	2.5	--do--	Mahārāja Sri Triloka [-----]
4 11.	14	2.7	--do--	Ma]hārāja Śrī Trilo [Chadra]
4 12.	1.6	2.2	--do--	Mahārāja Śrī Trilo[ka] [-----]
4 13.	1.5	2.7	--do--	Mahā[-] Śrī Trilo Chadra [De]
4 14.	1.5	2.7	--do--	hārāja Trilok dra Deva
4 15.	1.5	3.3	--do--	Mahārā Śrī Trilo Chdara De
4 16.	1.6	2.1	--do--	hārāja Triloka dra Deva
4 17.	1.5	3.2	--do--	Śrī Trilo Chadra De
4 18.	1.4	2.5	--do--	Mahārā Śrī Trilo dra [De]
4 19.	1.5	3.1	--do--	Mahārā Śrī Trilo [Cha]dra
4 20.	1.6	3.1	--do--	Śrī Tri loka Deva
4 21.	1.6	2.6	--do--	[-]hā[-] Śrī Trilo Chadra De

(Pl.XXV.19)

No.	Size	Weight	Obverse	Reverse
422	1.6	2.7	Horseman (crude)	<i>Mahārāja</i> <i>Śrī Triloka</i> [-----]
423.	1.5	2.2	--do--	<i>hārāja</i> [<i>Śrī</i>] <i>Triloka</i> [-----]
MEGHACHANDRA				
424	1.3	2.4	Horseman (crude)	<i>Śrī</i> [<i>Megha</i>] [----]
425	1.3	2.9	--do--	<i>Śrī Me</i> <i>Chadra</i>
426.	1.3	2.3	--do--	<i>Śrī Megha</i> <i>Chadra</i>
427.	1.3	2.7	--do--	<i>Mahā</i> [- -] <i>Śrī Me</i> [<i>gha</i>]
428.	1.4	2.7	--do--	<i>Śrī</i> [<i>Me</i>] [-----]
429.	1.4	2.7	--do--	<i>Śrī Megha</i> <i>Chadra De</i>
430.	1.5	3.6	--do--	<i>Śrī Me</i> [<i>gha</i>] <i>Chadra De</i>
431.	1.5	3.0	--do--	<i>Śrī Me</i> [<i>gha</i>] <i>Chadra De</i>
432.	1.4	3.1	--do--	[<i>Ma</i>] <i>hārāja</i> <i>Me</i> [<i>gha</i>]
433.	1.2	2.5	--do--	<i>Ma</i> <i>Śrī</i> [-] <i>Me</i> [<i>gha</i>]
434.	1.4	2.5	--do--	<i>Mahā</i> <i>Śrī Me</i> [<i>gha</i>] <i>Chadra</i> [<i>De</i>]
435.	1.2	2.8	Horseman (crude) <i>Śrī</i> above	<i>Mahā</i> <i>Śrī Me</i> [<i>gha</i>] <i>dra</i> [<i>De</i>]
436.	1.4	2.4	--do-- <i>Śrī</i> (truncated)	[<i>Ma</i>] <i>hārā</i> <i>Śrī Megha</i> [<i>Chadra</i> [--]
437.	1.3	2.8	--do--	<i>hārāja</i> <i>Megha</i> <i>dra Deva</i>

No.	Size	Weight	Obverse	Reverse
438.	1.4	2.5	Horseman (crude) Sri (truncated)	<i>Mahārāja</i> <i>Śrī Megha</i> [-----]
439.	1.5	3.1	--do--	[<i>rāja</i>] <i>Megha</i> <i>Deva</i>
440.	1.5	3.0	--do--	<i>hārāja</i> <i>Megha</i> [<i>dra</i>] <i>Deva</i>
441.	1.4	2.1	--do--	<i>rāja</i> <i>Megha</i> <i>deva</i>
442.	1.6	2.4	--do--	[<i>Ma</i>] <i>hara</i> [<i>ja</i>] <i>Śrī Megha</i> <i>dra deva</i>
443.	1.3	2.3	--do--	<i>hārāja</i> <i>Megha</i> <i>dra deva</i>
444.	1.2	2.6	--do--	<i>Mahārāja</i> <i>Śrī Megha</i>
445.	1.4	2.7	--do--	<i>raja</i> <i>Śrī Megha</i> [<i>Cha</i>] <i>dra de</i>
446.	1.5	2.7	--do--	<i>Mahā</i> <i>Śrī Me</i> [<i>gha</i>] [<i>Chadra</i>]
447.	1.2	2.5	--do--	[-----] <i>Śrī</i>] <i>Me</i> [<i>gha</i>] <i>Chadra de</i>
448.	1.3	2.4	--do--	<i>Mahārāja</i> <i>Śrī Megha</i> [-----]
449.	1.3	2.7	--do--	[-----] <i>Megha</i> <i>dra deva</i>
450.	1.4	2.7	--do--	<i>Mahārāja</i> <i>Śrī Megha</i> [-----]
451.	1.4	2.5	--do--	<i>Mahārāja</i> <i>Śrī Megha</i> [-----]

No.	Size	Weight	Obverse	Reverse
452.	1.3	2.5	Horseman (crude) Śrī above	Mahārāja [Śrī] Megha (Pl.XXV.21)
453.	1.4	2.7	--do--	Mahārā Śrī Ma cha[dra]
454.	1.3	2.5	--do--	Maha[--] Śrī Ma[gha] [-----]
455.	1.4	2.7	--do--	[--] ha [--] Me[gha] dra de
456.	1.5	2.7	--do--	Mahārā Śrī Ma[gha] [-----]
457.	1.5	2.7	--do--	Mahārā Śrī Megha [-----]
458.	1.5	2.9	--do--	[-----] Śrī Ma dra de
459.	1.3	2.6	--do--	Śrī Megha chadra deva
460.	1.3	2.4	--do--	Mahārā Śrī Me[gha] Cha[dra]
461.	1.4	3.0	--do--	Mahārā Śrī Me[gha] dra [de]
462.	1.4	2.7	--do--	Mahārāja Śrī Megha
463.	1.3	2.9	--do--	Mahārāja Magha [dra] deva
464.	1.4	2.7	--do--	rāja Megha dra] de[va]
465.	1.5	3.2	--do--	[-----] Megha Chadra de
466.	1.4	3.2	--do--	hā Śrī Me[gha] Chadra

No.	Size	Weight	Obverse	Reverse
467.	1.4	2.5	Horseman (crude) Śrī above (truncated)	[----] Śrī ma Chadra
468.	1.4	2.8	--do-- Sri above	hārāja Megha deva
469.	1.5	2.6	--do--	[----] Megha dra de[-]
470.	1.5	3.2	--do--	Mahārāja Śrī Me[gha]
471.	1.5	1.8	--do--	hārāja Megha [dra] deva
472.	1.4	2.7	--do--	[----] Śrī Me chadra
473.	1.6	2.8	--do--	[-] ha [-] Śrī Me[gha] Chadra [de]
474.	1.6	2.6	--do--	Mahā[rā] Śrī Megha Chadra 25
475.	1.5	2.5	--do--	Mahā Śrī ma dra
476.	1.5	2.8	--do--	[----] Śrī Me[gha] [----]
477.	1.4	2.4	--do--	[----] Śrī Me[gha] Chdra de
478.	1.4	2.9	--do--	Mahārā[ja] Śrī Megha [cha]dra de
479.	1.4	3.0	--do--	Mahārā[ja] Śrī Megha Chadra [de]
480.	1.4	3.1	--do--	Mahārāja Śrī Me[gha]
481.	1.8	2.8	--do--	[Śrī] Me[gha] [cha]dra de

No.	Size	Weight	Obverse	Reverse
482.	1.4	3.0	Horseman (crude) Śrī above (truncated)	[~] hārā [~] Śrī Me[gha] chadra de
483.	1.4	2.7	--do--	Mahārā Śrī Me[gha] [-----]
484.	1.5	3.3	--do--	Śrī Me[gha] Chandra de
485.	1.5	2.4	--do--	Mahā Śrī Megha ndra deva 5
486.	1.4	3.1	--do-- Sri (above only traces)	Mahārā[ja] Śrī Megha [-----]
487.	1.4	3.1	--do--	[Ma]haraja Śrī Megha [-----]
488.	1.5	2.5	--do--	Mahārāja [Śrī] Megha [-----]
489.	1.5	3.5	--do--	Śrī Me[gha] Chadra de
490.	1.4	3.3	Horseman (crude)	[-----] Śrī Megha [-----]
491.	1.5	3.3	--do--	Mahārā[ja] Śrī Megha [~] [de]
492.	1.3	3.0	--do--	Megha dra de
493.	1.4	2.3	--do--	Śrī Me[gha] chadra [de]
494.	1.3	2.4	--do--	Mahārāja [Śrī] Megha [-----]
495.	1.5	3.2	--do--	Śrī Me[gha] Chadra de
496.	1.4	2.4	--do--	[~] [~] [Śrī] Megha dra de
497.	1.4	2.5	--do--	Śrī Megha dra deva

No.	Size	Weight	Obverse	Reverse
498.	1.4	2.9	Horseman (crude)	[Ma]hārā Megha Chadra
499.	1.4	3.1	--do--	Mahārāja [Śrī] Megha [-----]
500.	1.4	2.8	--do--	Mahara[ja] Sri Me[gha] [-----]
501.	1.4	3.2	--do--	Mahā Sri Me[gha] [chakra[de]
502.	1.4	2.9	--do--	Mahā Śrī Me[gha]
503.	1.3	2.6	--do--	[-----] Śrī Me [-----]
504.	1.3	2.8	--do--	[Śrī] Megha Chadra de
505.	1.5	2.8	--do--	Mahārā Śrī Me[gha] Chadra [de]
506.	1.3	2.7	--do--	[-----] Śrī Me[gha] Chadra
507.	1.4	3.1	--do--	hārāja Megha dra de
508.	1.4	2.4	--do--	Mahārāja Śrī Megha [-----]
509.	1.4	2.7	--do--	hā Śrī Megha chadra de
510.	1.4	3.0	--do--	Mahā Śrī Me cha
511.	1.4	2.9	--do--	Mahārā Śrī Me
512.	1.5	2.7	--do--	Mahārāja Śrī Megha [-----]

No.	Size	Weight	Obverse	Reverse
513.	1.5	2.8	Horseman (crude)	Śrī Megha dra deva
514.	1.4	2.3	--do--	Śrī Me[gha] chadra de
514.	1.4	3.0	--do--	Mahārāja Śrī Megha
516.	1.4	2.7	--do--	Mahārā Śrī Megha dra de
517.	1.5	2.4	--do--	Śrī Me[gha] dra de
518	1.3	2.3	--do--	Mahārā Śrī Me[-]
519.	1.4	2.5	--do--	Mahā[--] Śrī Me dra de
520.	1.4	2.5	--do--	[Maha] Śrī Me[gha] chadra de
521.	1.4	2.5	--do--	hārā[ja] Śrī Me[-] chadra
522.	1.4	3.2	--do--	[-----] Śrī Me[gha] dra de
523.	1.5	2.8	--do--	[Mahārāja] Śrī Megha Chadra
524.	1.4	2.7	--do--	[Ma]hara Śrī Me[gha] chadra
525.	1.6	2.1	--do--	Mahārāja Śrī Meghacha dra de 154
526.	1.4	2.7	--do--	Ma[ha] Śrī Me[gha] chadra
527.	1.4	3.7	--do--	[ha]raja Megha
528.	1.4	2.4	--do--	hārāja Meghachan deva (pa-) ?

No.	Size	Weight	Obverse	Reverse
529.	1.5	2.6	Horseman (crude)	[-] ha [-] [Śrī] Megha dra de
530.	1.5	2.7	--do--	hārāja [Śrī] Megha dra de
531.	1.4	2.6	--do--	Śrī Me[gha] chadra [de]
532.	1.4	2.7	--do--	Mahārāja [Śrī] Megha
533.	1.5	2.7	--do--	hārāja [Śrī] Megha
534.	1.5	2.7	--do--	[---] Śrī Megha [chakra de]
535.	1.4	2.7	--do--	Mahārāja Śrī Megha Chadra
536.	1.4	3.3	--do--	hā Śrī Megha [cha] dra de
537.	1.6	2.8	--do--	Mehga Deva (3 Horizontal lines.)
538.	1.4	2.2	--do--	Mahārāja [Śrī] Meghachamī [-] va [-]
539.	1.5	2.9	--do--	Śrī Me[gha] [dra] deva
540.	1.6	3.1	--do--	[Ma]hārāja [Śrī] Me[gha] de
541.	1.4	2.6	--do--	rā[ja] [Śrī] Megha dra deva
542.	1.5	2.8	--do--	[rāja] Megha deva
543.	1.4	2.5	--do--	hārāja Megha va

(Pl.XXV.22)

No.	Size	Weight	Obverse	Reverse
544.	1.5	2.5	Horseman (crude)	<i>Mahārāja</i> <i>Śrī Megha</i> <i>chadra deva</i>
545.	1.4	2.2	--do--	<i>Mahā</i> <i>Śrī Me[-]</i> <i>dra deva 5</i>
546.	1.4	2.4	--do--	<i>[-] ha [-]</i> <i>[Śrī] Megha</i> <i>dra deva 5</i>
547.	1.5	3.1	--do--	<i>Megha</i> <i>dra deva</i>
548.	1.5	2.9	--do--	<i>[-----</i> <i>Śrī Megha</i> <i>Chadra de</i>
549.	1.6	2.7	--do--	<i>Mahārāja</i> <i>[Śrī] Megha</i> <i>dra deva</i>
550.	1.5	2.5	--do--	<i>Mahārāja</i> <i>Śrī Megha</i> <i>Chadra de</i>
551.	1.5	2.6	--do--	<i>Mahā[ra]</i> <i>Śrī Megha</i> <i>dra de</i>
552.	1.5	2.8	--do--	<i>Megha</i> <i>Chandra deva</i>
553.	1.4	2.6	--do--	<i>Mahārāja</i> <i>Śrī Megha</i> <i>[------]</i>
554.	1.4	3.0	--do--	<i>Śrī Me[gha]</i> <i>Chadra [de]</i>
555.	1.5	2.9	--do--	<i>[------]</i> <i>Śrī Me</i> <i>dra de</i>
556.	1.6	3.3	--do--	<i>hārāja</i> <i>[Śrī] Megha</i> <i>dra de</i>
557.	1.4	2.6	--do--	<i>Mahārā</i> <i>Śrī Megha</i> <i>[-] de</i>
558.	1.4	2.5	--do--	<i>Mahā</i> <i>Śrī Me[gha]</i> <i>Chadra [de]</i>

No.	Size	Weight	Obverse	Reverse
559.	1.6	3.2	Horseman (crude)	Ma]hara[ja] Śrī] Megha dra de
560.	1.6	2.6	--do--	Mahārāja Śrī Megha Chadra
561.	1.3	2.6	--do--	Mahārāja Śrī Me[gha] [-----]
562.	1.4	2.5	--do--	[-----] Śrī Megha Chadra de[va]
563.	1.2	2.7	--do--	harā[ja] Śrī Megha dra de
564.	1.5	2.8	--do--	Śrī Me Chadra de
565.	1.3	2.8	--do--	hārāja Megha deva
566.	1.2	2.6	--do--	rāja [Me]gha [-----]
567.	1.3	2.7	--do--	Mahā Śrī Me
568.	1.5	2.8	--do--	Mahārāja[ja] Śrī Me[gha] dra de
569.	1.4	2.5	--do--	hārāja [Śrī] Megha [-----]
570.	1.4	2.7	--do--	[-----] Śrī Me[gha] deva
571.	1.4	2.4	--do--	hārāja Śrī] Megha dra deva
572.	1.3	2.5	--do--	Mahārāja Śrī Me[gha] [-----]
573.	1.3	2.9	--do--	Mahārā Śrī Me[gha]

No.	Size	Weight	Obverse	Reverse
574.	1.3	2.7	Horseman (crude)	<i>hārāja</i> <i>Śrī Megha</i> <i>dra [de]</i>
575.	1.4	2.6	--do--	<i>hārā</i> <i>[Śrī] Megha</i>
576.	1.5	2.8	--do--	<i>Maḥārā</i> <i>Śrī Me[gha]</i>
577.	1.2	2.3	--do--	<i>[hā]</i> <i>Śrī Me[gha]</i> <i>[cha] dra</i>
578.	1.4	2.5	--do--	<i>Maḥa[ra]</i> <i>Śrī Me[gha]</i> <i>[-----]</i>
579.	1.5	2.5	--do--	<i>[Mahara]</i> <i>Śrī Megha</i> <i>dra [deva]</i>
580.	1.4	2.2	--do--	<i>Maḥārā</i> <i>Śrī Me[gha]</i>
581.	1.4	2.8	--do--	<i>Maḥā</i> <i>Śrī Megha</i> <i>Chadra</i>
582.	1.3	2.6	--do--	<i>Megha</i> <i>dra deva</i>
583.	1.4	2.7	--do--	<i>[hā]</i> <i>Sri Megha</i> <i>Chadra de</i>
584.	1.3	2.2	--do--	<i>[hā] rāja</i> <i>Megha</i> <i>[dra] deva</i>
585.	1.4	2.5	--do--	<i>[hā]</i> <i>Śrī Megha</i> <i>Chadra</i>
586.	1.4	2.5	--do--	<i>Śrī Me</i> <i>Chadra</i>
587.	1.2	2.2	--do--	<i>hara[ja]</i> <i>[Śrī] Megha</i>
588.	1.5	2.8	--do--	<i>hārāja</i> <i>Megha</i> <i>[de]va</i>
589.	1.3	2.5	--do--	<i>Śrī Megha</i> <i>Chadra de</i>

No.	Size	Weight	Obverse	Reverse
590.	1.4	2.5	Horseman (crude)	[hārāja] [Śrī] Megha dra
591.	1.4	2.4	--do--	hā[rā] Śrī Megha [chadra]
592.	1.4	2.5	--do--	Mahārāja [Śrī] Megha
593.	1.3	2.7	--do--	[?] [hā] Śrī Me[gha] dra de
594.	1.5	2.7	--do--	Ma[hā] Śrī Me[gha] Chadra
595.	1.5	3.2	--do--	Śrī Me[gha] Chadra de
596.	1.3	2.6	--do--	Mahā[--] Śrī Me cha
597.	1.2	2.1	--do--	[hārāja] [Śrī] Megha [cha] dra
598.	1.2	2.7	--do--	Mahārāja] Śrī Me[gha]
599.	1.5	2.5	--do--	[-]hārā[-] Śrī Me[gha] Chadra de
600.	1.3	2.5	--do--	[-----] Śrī Megha Chadra de
601.	1.3	2.5	--do--	Śrī Me chadra
602.	1.5	2.7	--do--	[hā]rāja Megha [chadra]
603.	1.4	2.9	--do--	[-----] Śrī Megha Chandra de
604.	1.4	2.5	--do--	Mahā Śrī Me[gha] [Chandra]

No.	Size	Weight	Obverse	Reverse
605.	1.2	2.7	Horseman (crude)	[-----] Śrī Me[gha] [cha]ndra
606.	1.5	2.7	. --do--	[-]hārāja [Śrī] Megha chandra [de]
607.	1.3	2.1	--do--	Mahārāja Śrī Me[gha] cha[ndra]
608.	1.4	2.7	--do--	[-----] Śrī Me[gha] chandra [de]
609.	1.6	3.3	--do--	[-----] Śrī Megha chandra de
610.	1.4	2.7	--do--	[mahārā[-] Śrī Megha Chandra de
611.	1.4	2.6	--do--	hārāja [Megha]
PĪTHAMACHANDRA (?)				
612.	1.6	3.2	Horseman (crude)	[Śrī] Pī[tha] ma chadra devah
(Pl.XXV.23)				
UNATTRIBUTABLE				
613.	1.4	2.7	Horseman (crude)	[-----] chadra deva
614.	1.4	2.4	--do--	[-----] chandra va
615.	1.4	2.5	--do--	[-----] Śrī [---] chadra
616.	1.3	2.5	--do--	Mahārāja [-----] [---]
617.	1.5	2.6	--do--	Mahārāja [-----] [---]

No.	Size	Weight	Obverse	Reverse
618,	1.3	2.4	Horseman (crude)	[--]rāja [----]
619.	1.5	3.0	--do--	Mahā[-] [----] [----]
620.	1.6	2.9	--do--	Mahā[-] [-----]
621.	1.6	3.1	--do--	Mahā [----]
622.	1.6	2.3	--do--	Illegible
623.	1.5	2.6	--do--	--do--
624.	1.5	2.7	Obliterated	Obliterated.
FIRQZ SHAH TUGHLAQ				
625.	1.4	3.2	فیروز شاہ سلطانی (----)	الخليفة ابو الفتح خلاف (Pl.XXV.24)

STRAY ACQUISITIONS

(i) Himachal State Museum, Shimla

- (a) 2 coins. Acquired from Kangra Town (Accession No. 73.125)
 (b) 5 coins. Presented by Shri Satpal Sarof of Kangra Bazar (Accession Nos. 76.318-322).
 (c) 10 coins. Collected at Mandi. It is said that these coins are the part of a big hoard that was discovered near Mandi town (Accession No.77.157).
 (d) 1 coin. Obtained in Una Bazar (Accession No. 78.46).
 (e) 12 coins. Purchased at Una (Accession No. 79.109).

(ii) Bhuri Singh Museum, Chamba

Three coins included in the lot of 400 copper coins received from the Mar i Toshākhānā (Accession No. 51.9/13, 14 and 19).

No.	Size	Weight	Obverse	Reverse
HORSEMAN/BULL TYPE (ANONYMOUS)				
1. 77.156(6)	1.3	3.17	Horseman (crude)	Couchant bull to left above <i>Śrī Sā</i>

No.	Size	Weight	Obverse	Reverse
2. 77.157 (7)	1.5	3.73	As before	As before [Sāma]
3. 77.157 (8)	1.6	3.28	--do--	--do-- [Śrī Sāmanta]
4. 77.157 (9)	1.6	3.25	--do--	--do-- [Sāma]
5. 77.157 (10)	1.6	3.55	--do--	Traces of bull only
6. 78.109/5	1.6	3.7	--do--	Couchant bull to left; above Śrī
7. 79.109/6	1.5	3.12	--do--	--do-- traces of legend.
8. 79.109/7	1.7	3.47	--do--	--do-- [Śrī Sāma]
9. 79.109/8	1.6	3.23	--do--	--do-- no legend
10. 79.109/9	1.6	3.6	--do--	--do--
11. 79.109/10	1.6	3.2	--do--	--do--
12. 79.109/11	1.3	3.2	--do--	--do--
13. 79.109/12	1.6	3.5	--do--	--do--

KANGRA

RŪPA CHANDRA

1. 77.157/1	1.6	3.57	Horseman (crude)	Couchant bull to left; above Rūpa
2. 77.157/2	1.3	2.79	Horseman (crude)	--do-- pacha[nda]
3. 77.157/3	1.6	3.22	--do--	--do-- [Śrī] Rūpa [cha]

KAPACHANDRA

4. 78/46	1.9	3.176	Horseman (crude)	--do-- above [Ka] cha [dra]
5. 79.109/1	1.7	3.7	--do--	--do-- above Kapa [cha]

No.	Size	Weight	Obverse	Reverse
APŪRVVA CHANDRA				
6. 77.157/4	1.6	2.92	Horseman (crude)	--do-- above [A]pū
7. 77.157/5	1.5	2.97	--do--	[Śrī A] vacha (-----)
8. 76.319	1.6	2.28	--do--	Mahārāja vvacha
9. 76.320	1.6	2.62	--do--	[Mahāra] Śrī Apu chandra de
SINGĀR CHANDRA				
10. 76.322	1.5	2.28	Horseman (crude)	Mahāra Śrī Singā (--)
C1 51.8/13			--do--	Mahāra[ja] Śrī Singā [ra] chandra
TRILOK CHANDRA				
11. 73.125/1	1.6	2.96	Horseman (crude)	Mahārāja Śrī Trilo cha
12. 76.318	1.6	2.5	As before	Mahārāja Śrī Trilo[ka]
13. 76.321	1.5	2.6	--do--	[Mahārāja] Śrī Trilo Chandra de
14. 79.109/2	1.5	3.7	--do--	[Mahārāja] Śrī Trilo[ka] chandra de
15. 78.109/3	1.6	3.2	--do--	Mahāra Śrī Trilo [----]
16. 79.109	1.5	3.35	--do--	[hārāja] Śrī Trilo[ka] [cha] dra [de]
C2 51.8/14			--do--	[ma] hāra Śrī Trilo ka cha[nra]
C3 51.8/19			--do--	[ma] hā Śrī Trilo ka cha[nra]
UNATTRIBUTABLE				
17. 73.125/2	1.4	2.3	Horseman (crude)	mahārāja [-] cha[-]

UNATTRIBUTED COINS FROM CHAMBA

Two silver coins of an unknown type along with 44 Indo-Sassanian and 2 Kashmir coins of Karkotaka dynasty were found in 1968 at Chamba during the diggings for the foundation of a block for the Government Girls' Higher Secondary School and are now in the Bhuri Singh Museum, Chamba (Accession Nos. 68.88-89).

No.	Size	Weight	Obverse	Reverse
1. 66.88			Lion seated to left with tail upraised above a thunderbolt	In centre a solid circle surrounded by a circle of dots; around legend in bold letters <i>Srimad- dadda kedeva.</i> (Pl.XXVI.1)
2. 66.89			--do--	--do-- <i>Srimaddadda</i> (Pl.XXVI.2)

COINS OF SULTANS OF DELHI

Of the lot of 557 silver coins transferred to the Bhuri Singh Museum, Chamba from the Mandi Toshākhānā (Accession No. 51.8) 220 coins relate to the first three dynasties of the Sultans of Delhi. Though no record is available about the source from which they came and in what circumstances they reached to the Toshākhānā, their appearance indicate that they formed a hoard; and as such, it may well be presumed that they might have been found only within the erstwhile Mandi State. Since their coin types are well known and described by H. Nelson Wright in his *The Coinage and Metrology of the Sultans of Delhi*, it is unnecessary to catalogue here each coin in any detail. So, they are only listed as follows:

<i>Dynasty</i>	<i>King</i>	<i>Number of coins</i>	<i>Obverse</i>	<i>Reverse</i>
I. TURK	1. Nasīrud-dīn Mahmūd (AH 644- 664/AD 1246-1266)	19	In double square within circle في عهد الامام المستقيم المومنين الله	In double square within circle السلطان الاعظم ناصر الدنيا والدين ابو المظفر محمود ابن سلطان
			around marginal legend	around marginal legend.
	2. Ghiyāsuddīn Bal- ban (AH 664- 686/AD 1266- 1287)	11	In double square within circle الامام المستقيم امير المومنين	In square within circle السلطان الاعظم غياث الدنيا والدين ابو المظفر بانب السلطان
			around marginal legend	around marginal legend.
	3. Muizuddīn Kai- kubād (AH 686- 689/AD 1287- 1290)	6	In double square within circle as above; around marginal legend	In double square within circle السلطان الاعظم معز الدنيا والدين ابو مظفر كيفباد السلطان
				around marginal legend
II. KHILJI	4. Jalāluddīn Feroz	41	In double square	In double square

<i>Dynasty</i>	<i>King</i>	<i>Number of coins</i>	<i>Obverse</i>	<i>Reverse</i>
	(AH 689-695/ AD 1290-1296)		within circle as above; around marginal legend	within circle السلطان الاعظم جلال الدنيا و الدين ابو المظفر فيروز شاه السلطان around marginal legend
	5. Alāuddīn Muḥammad Shāh (AH 695-715/AD 1296-1316)	13	السلطان الاعظم علا الدنيا و الدين ابو المظفر محمد شاه السلطان around marginal legend	In double square within circle سكندر الثاني يمين الخلافة ناصر امير المؤمنين around marginal legend
	6. Qutbuddīn Mubārak Shāh (AH 716-720/AD 1316-1320)		السلطان الاعظم قطب الدنيا و الدين ابو المظفر مبارك شاه السلطان بن السلطان	In circle ا سكندر الزمان يمين الخلافة ناصر امير المؤمنين around marginal legend
III. TUGHLAQ	Ghiyāsuddīn (AH 720-725/ AD 1320-1325)	126	In double square السلطان الغازي غياث الدنيا و الدين ابو المظفر	In circle تغلق شاه السلطان ناصر امير المؤمنين around marginal legend.

In most cases the marginal legends are truncated and only fragments are seen. No attempt has been made to decipher them. However, the marginal legends on all the above coins, on the obverse and reverse both, have the mint name Delhi with an epithet *Hazarat* and the date in Arabic words.

SUR AND MUGHAL COINS

Himachal State Museum, Shimla has two hoards of copper coins; one found at Deoti, district Solan has 75 coins of the Sūr dynasty, mostly of Sher Shah and a few of Islam Shah (Accession No. 77.74); the other was found at Hamirpur and contains 240 coins of the Sūr dynasty and 59 coins of Akbar and 1 coin unidentifiable. The coins are generally worn and for this reason they have not been classified and listed here.

MUGHAL SILVER COINS

State Museum, Simla has the silver coins of the Mughal rulers as follows:

Accession No.	Find place	King	Mint	Date	
75.252-255	Bharmora	Akbar	--	AH 984	Round
		--do--	Urdu Zafar Qarin	Alif	Square
		--do--	--do--	--do--	---do--
		Shahjahan	Multan	1044/8	Round
73.116-117	Garkotha	Akbar	Agra ?	AH 986	
		Shahjahan	Akbarabad	1045/8	
	Una district	Aurangzeb	Lahore	1108/40	
		Farrukhsiar	Shahjahanabad	R.Y. 3	
		Muhammad Shah	--do--	RY 9	
		--do--	--do--	1154/23	
		--do--	--do--	1156/26	
	Ramshahar Tah. Nalagarh District Solon	Muhammad Shah	Shahjahanabad	RY 4	
		--do--	--do--	5	
		--do--	--do--	6	
		--do--	--do--	6	
		--do--	--do--	8	
		--do--	--do--	1143/12	
		--do--	--do--	1143/13	
		--do--	--do--	114x/16	
		--do--	--do--	114x/16	
		--do--	--do--	114x/18	
		--do--	--do--	114x/18	
		--do--	--do--	114x/18	
		--do--	--do--	19	
		--do--	--do--	20	
		--do--	--do--	115(4)/23	
		--do--	--do--	23	
		--do--	--do--	23	
		--do--	--do--	23	
		--do--	--do--	115(4)/24	
		--do--	--do--	1155/25	
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		--do--	--do--	25	
		--do--	--do--	26	
		--do--	--do--	115x/26	
		--do--	--do--	115x/27	
		--do--	--do--	115x/27	

<i>Accession No.</i>	<i>Find place</i>	<i>King</i>	<i>Mint</i>	<i>Date</i>
		Muhammad Shah	Shahjahanabad	115x/28
		--do--	--do--	1159/29
		--do--	--do--	--
77.69/1		Ahmad Shah	--do--	1163/3
77.69/2		--do--	--do--	1163/3
		--do--	--do--	6
77.71		Alamgir II	--do--	Ahd
77.70		Shah Alam I Akbar	Lahore Lahore	1122/4 - (Copper Fulus)
73.67	Chamba	Shah Alam II (Maratha)	Azamnagar Gokak	RY 1
73.66		--do-- (E.I. Co.)	Farrukhabad	45 Silver gilted copper
73.68		Sikh	--do--	1881

CHAKLIS OF CHAMBA

The early history of Chamba has already been outlined. It came under the British influence in 1846. The part west of the Ravi was at first given to Kashmir; and later was declared independent of Kashmir. In 1848 a *Sanad* was given to the Raja by the British Government assigning the territory to him and his male heirs. With the independence of India, it was merged into India and became a district of Himachal Pradesh.

The only known coin of this state is the copper *Chakli* which was perhaps issued exclusively in the times of Chadhat Singh (AD 1808). They bear the following legends.

Obverse: *Śrī Chaḡhata Simhasya yam mudrā* (in Nāgarī letters) followed by a trident flanked by brackets on either side.

Reverse: *Śrī Lakshmī Nāth Sahāi* (in Nāgarī letters); at the bottom trident flanked by brackets as on obverse. Probably *Sam* (in Nāgarī) on left and numerals in Persian script on right.

The coins are known in various forms from the legible legends to the mutilated legends. Thereby they suggest that these coins remained current and were issued from time to time even after the reign of Chaḡhata Singh. When these coins were issued first or when their minting was ceased is not known. But it may be said that after the revolt of 1857, the British Government thoroughly scutinizd the right of striking coins of all the local states and conceded it to only a few but Chamba was not amongst those. As such, the official minting of the *Chaklis* must have ceased some time earlier or by 1872. The *Chaklis* with the degraded superscriptions are the unauthorized issues, produced by the local people for their use.

The *Chaklis* in the Bhuri Singh Museum are as follows:

- (a) 6 coins (Accession No. 66.53-58)
- (b) 14 coins (Amongst the Mandi Toshakhana lot) (Accession No. 51.9/24; 51-63).
- (c) 11 coins (Amongst coins received from the Chamba treasury; (Accession No. K 19-29)

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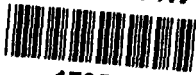
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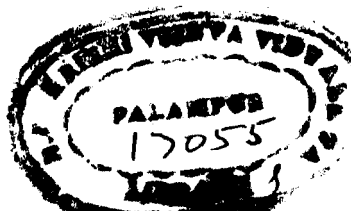
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PLATE I



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4



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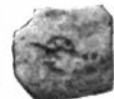
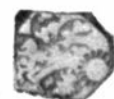
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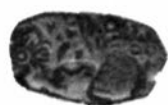
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Silver Punch-Marked coins (Arki hoard)

Shimla Museum (1-12)

Chamba Museum (13-14)

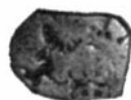
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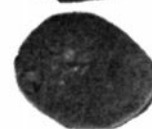
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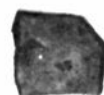
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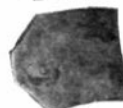
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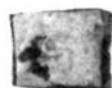
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Silver Punch-Marked Coins (Arki hoard)
Bhuri Singh Museum, Chamba (1-19)

PLATE III



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Punch-Marked Coins (Arki hoard (1-2) Mandh Toshakhana) (3-4)
Indo-Greek Coins (Lachori hoard) (5-17)

PLATE IV



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Indo-Greek Coins (Lachori hoard) (1-2) (Sarol hoard) (3-17)

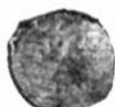
PLATE V



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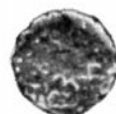
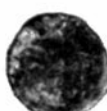
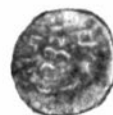
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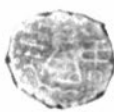
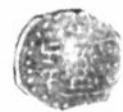
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Indo-Greek Coins (Sarol hoard) (1-2)
Kuninda coins (Chakkar hoard) (3-17)

PLATE VI



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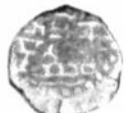
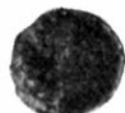
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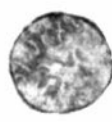
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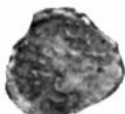
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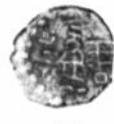
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PLATE VII



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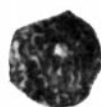
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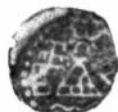
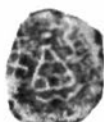
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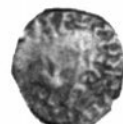
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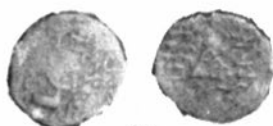
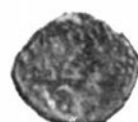
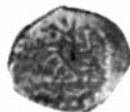
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Kuninda Coins (Chakkar hoard)

PLATE VIII



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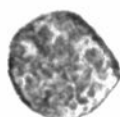
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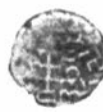
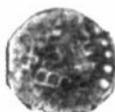
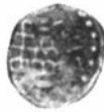
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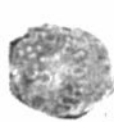
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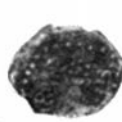
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(Kuninda Coins Chakkar hoard)

PLATE IX



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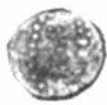
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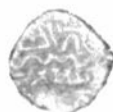
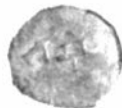
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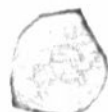
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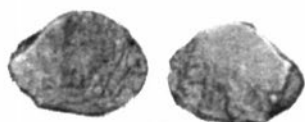
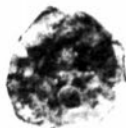
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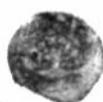
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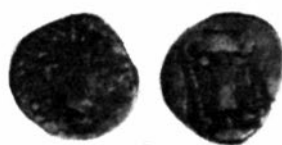


Kuninda Coins (Chakkar hoard) (1-16)
Huna Coin (17)

PLATE X



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Wima Kadphises (1) Indo-Sassanian (2-12)

PLATE XI



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Indo-Sassanian (1-5) Kashmir (Pratapaditya) (6-13)

PLATE XII



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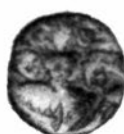
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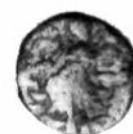
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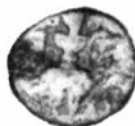
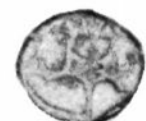
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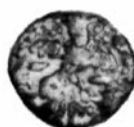
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Kashmir (Vinayaditya 1-2, Later Dynasty 3-14)

PLATE XIII



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Kashmir (Later Dynasty)

PLATE XIV



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Kashmir (Later Dynasty)

PLATE XV



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Kashmir (Later Dynasty)

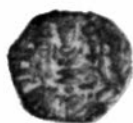
PLATE XVI



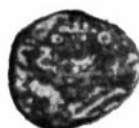
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Kashmir (Later Dynasty 1-7)
Shahis of Ohind (8-15)

PLATE XVII



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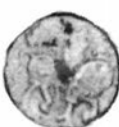
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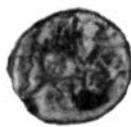
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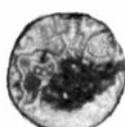
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PLATE XVIII



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Bull & Horseman Type (Obtained from Una)

PLATE XIX



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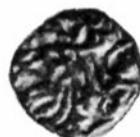
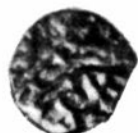
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Bull & Horseman Type (Obtained From Una)

PLATE XX



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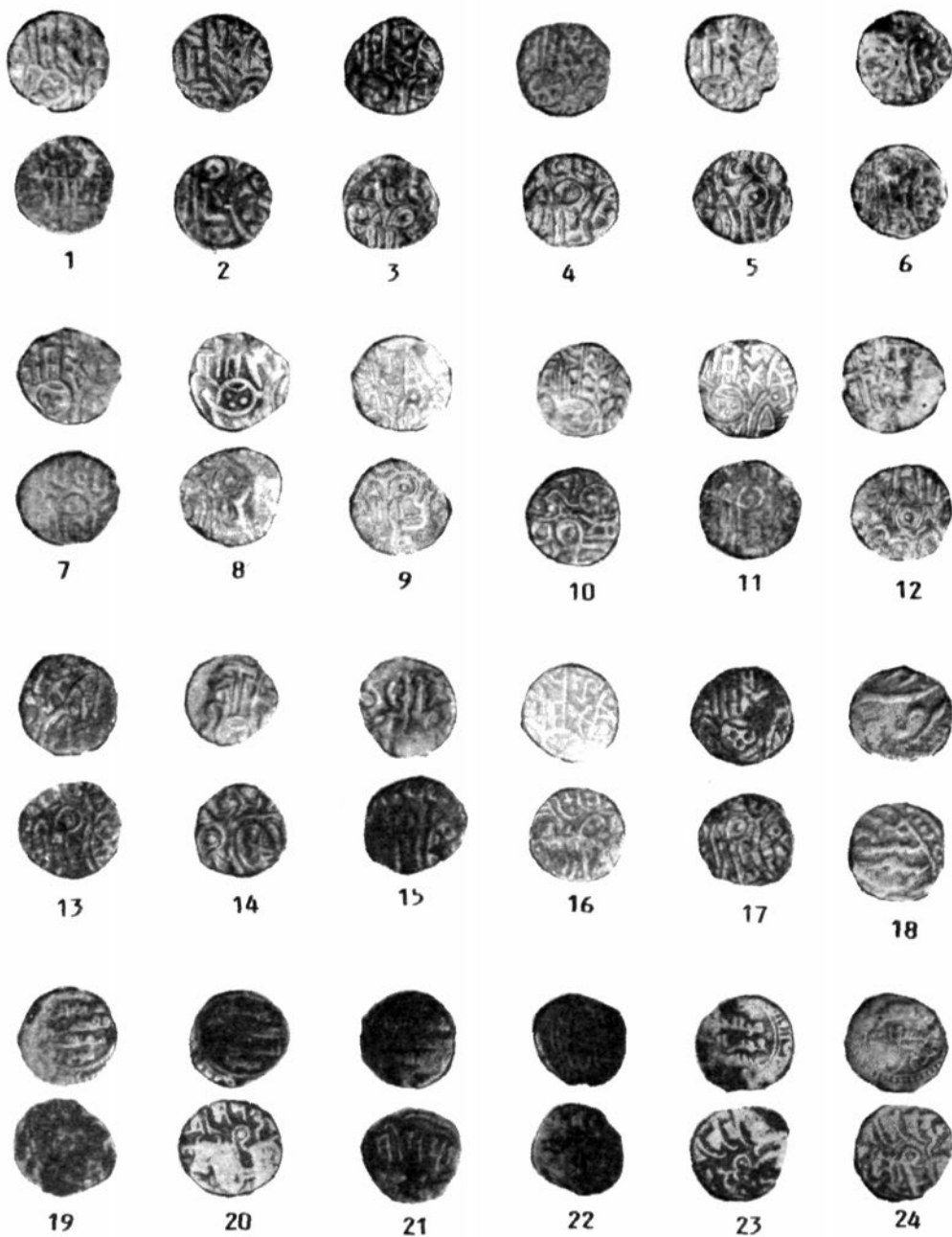
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Bull and Horseman Type (Obtained From Una)

PLATE XXI



Bull & Horseman Type (Nalagarh hoard) (1-18)
Gazanavid Coins (19-24)

PLATE XXII



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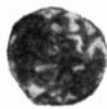
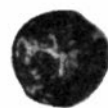
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PLATE XXIII



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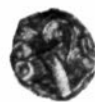
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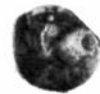
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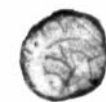
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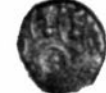
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Rulers of Kangra (Ambedi Hoard)

PLATE XXIV



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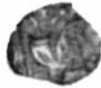
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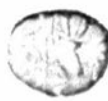
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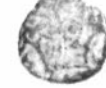
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Rulers of Kangra (Ambedi Hoard (1-12), Rey hoard (13-24))

PLATE XXV



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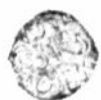
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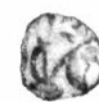
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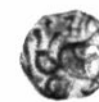
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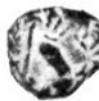
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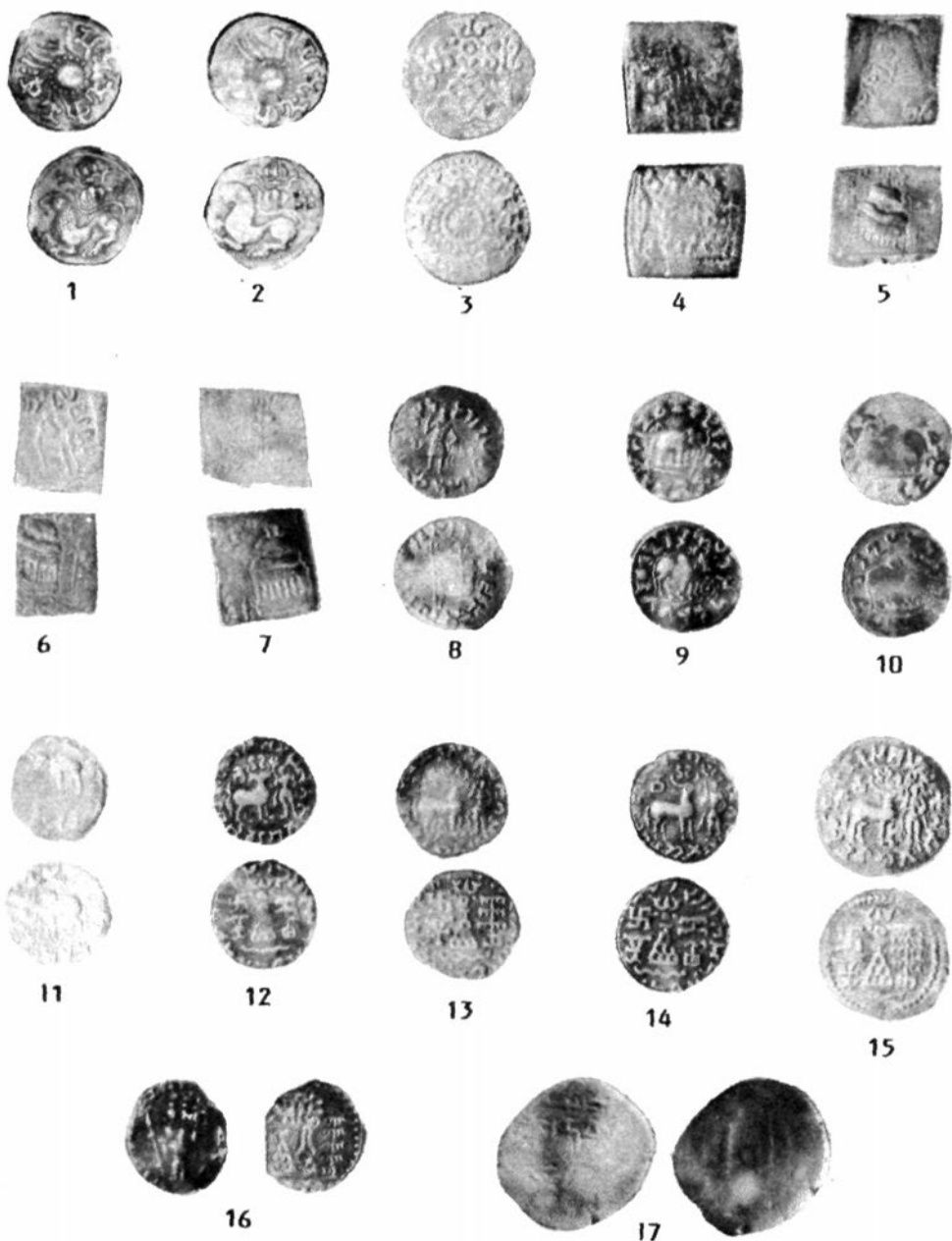


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PLATE XXVI



Unattributed coins from Chamba (1-2); Kuluta (3); Trigarta (4);
 Audumbara (copper) (5-7) (Silver) (8); Vemaki (9-11);
 Kuninda (Silver) (12-14) (Copper) (15) Yaudheya (16); Bhanuvarma (17)